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# MEDITATIONS AND DISQVISITIONS UPON THE Lords Prayer.

*By* Sr. RICHARD BAKER, *Knight.*

PSAL. 119. 90.
*Thy testimonies, O God, are my Meditations.*

The third Edition, Corrected and amended.

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# TO THE KING OF Great *Britaine*, *France*, and *Ireland*, my Soveraigne Lord.

*MOST gracious Soveraigne: Amongst the many eminent vertues with which your Princely mind is most richly adorned, there are some that draw more admiration; but there is none that drawes more love, than the goodnesse of Your disposition, which*

*though it makes not the greatest lustre, yet it gives the sweetest Influence: for by it, the feare which is due, to the greatnesse of Your Majesty; is turned into a reverence of the Majesty of Your vertues. With this reverence, I humbly present this Treatise, to Your Royall hands; which though it informes You of nothing You knew not before; yet it may put You in mind of something, You might else forget; and a good Remembrancer, is none of the meanest amongst a Princes Officers: But leaving this high worke, to Apostolicall men, of whom Your Majesty hath many about You; and some more eminent, as Pillars: I onely with low* Zacheus, *climbe up into the Tree of Devotion; to make me, in the contemplation of Your vertues, the fitter*

*ter to pray; that all the bleſſings on mount* Gerizim, *in this life; and in the next, all the bleſſings which Chriſt preached on the Mount; may be multiplyed upon Your ſacred Majeſty, in Your owne Perſon, and in Your Poſterity; in our moſt gracious Queene* Mary; *in our moſt hopefull Prince* Charles; *and in all the reſt of Your Majeſties moſt Royall Iſſue. Thus prayeth,*

Your Majeſties moſt humble

and proſtrate Subject,

Richard Baker.

# To my loving and learned Friend, and ſometime Compupil at *Oxford*, Sr. RICHARD BAKER, Knight.

SIR, I conceive that you have beene pleaſed out of our ancient friendſhip (which was firſt, and is ever beſt elemented in an *Academy*) and not out of any valuation of my poore judgement, to communicate with me your Divine Meditations upon the *Lords Prayer* in ſome ſeverall ſheetes, which have given me a true taſte of the whole. Wherein I muſt needs obſerve, and much admire the very *Character* of your *Stile*, which ſeemeth unto me to have not a little of the *African Idea* of St. *Auguſtines* age; full of ſweet Raptures and of reſearched Conceipts; nothing borrowed

borrowed, nothing vulgar, and yet all flowing from you (I know not how) with a certaine equall facility. So as I see, your worldly troubles have beene but Prefling-yrons to your heavenly cogitations. Good sir, let not any modesty of your nature; let not any obscurity of your fortune, smother such an excellent imployment of your erudition and zeale: For, it is a worke of light, and not of darkenesse. And thus wishing you long health that can use it so well: I remaine,

*Your poore friend,*

*to*

*leve and serve you,*

HENRY WOTTON.

# MEDITATIONS
## UPON THE
# LORDS PRAYER.

*HEARE O heavens, harken O earth*; our Saviour vouchsafes to bee our Schoolemaster, and meaning to finish our Redemption in his death, by delivering us from death, the effect of our sinne: He beginneth our redemption in his life, by delivevering us from ignorance, the cause of our sin. Wee were created in light by the Creator of light: but the Prince of darkenesse came informing us, that our light was darkenesse: whose mysty perswasions making us, first doubt of a truth; and then resolve of falsehood: brought us in the end to that passe, that our eyes indeed were opened; but our sight was blemished: we saw more afterward then wee had done before; but wee saw worse afterward then wee did before. For, taking the Seducer for our leader, and not seeing our way, till seeing our selves out of our way; The light which shined in us, as refused of us departed from us: so that, creeping

Esa. 59 30.

Hebr. 2. 9.

Esay 1. 2.

now, being our beſt pace; and uſing, as it were our hands for our eyes: we could rather keepe our ſelves from falling in the wrong way; then give our ſelves direction, to returne unto the right. Clouded thus with ignorance the Light came to viſit us; and being thus ſtrayed out of our way; the way it ſelfe, deſcended to direct us: that, if we bee not as diſobedient auditours to doctrine of obedience; as wee were obedient hearkeners to counſell of diſobedience: He will teach us to make advantage of our loſſe; and to climbe the higher by the fall we have taken. Great was the loſſe, which in our ſelves we ſuſtained; and of all loſſes the greateſt, that wee have loſt the feeling of our loſſes; and therefore very Divine was it requiſite ſhould bee our repairer: who, before hee could reſtore to us the power of our ſenſes, muſt quicken in us the ſenſe of our weakeneſſe. Great was the darkeneſſe, we had brought upon our ſelves, being become not onely ignorant, but dull: and therefore very heavenly was it not needfull ſhould bee our inſtructer; who befote he ſhonld give us a leſſon to learne muſt give us an aptneſſe whereby to learne. This being a worke of as high a valew as our Creation; could not be performed at a lower rate, than our Redemption: and therefore, Hee which was above the Angels, and equall with God; brought himſelfe beneath the Angels, and equall with man: that as to Gods infinite Juſtice, there might be an infinite ſatisfaction; ſo for our fleſhes infinite offence, there might be in our fleſh an infinite deſert. Thus ſweet Jeſu haſt thou pur-

Eph. 4.

purchaſed to us; *a power of acceſſe to the Throne of grace:* and thou haſt purchaſed to thy ſelfe, a Throne of grace, to have power to ſay; *Hitherto ye have asked nothing in my Name; aske, and ye ſhall receive:* and now, having given us a right to aske, thou here inſtructeſt us, how to aske aright; leaſt otherwiſe wee have the event foretold us by S. *Iames, Ye aske & receive not, becauſe ye aske amiſſe.* And indeed, none could ſo perfectly have informed us, how God muſt be prayed to; none could ſo well have taught us, how man muſt be prayed for, as he; who being God, as being the Sonne of God; & Man, as being the ſonne of woman; had both *the fulneſſe of wiſdome dwelling in him; and the temptations of the fleſh making aſſaults upon him.* Certainely, O Lord, thou wert not only fitteſt, but only fit to diſcharge this office; being nothing agreeable for any to open his mouth againſt ſin; but for thee againſt whom ſins mouth is ſtopped: & only agreeable for thee to teach us, what words to ſay to thy everlaſting Father; who art thy Fathers everlaſting Word. Often hee gave eare, and ſo fooliſh were wee, that we ſpake not: Often we ſpake; and ſo offended was hee, that he gave no eare: but ſo divinely haſt thou performed thy office of Meditation; making him, firſt gracious to heare; and now, us wiſe to ſpeake: that being offended with all but Thee, *He is reconciled to all in thee*: and having through our tranſgreſſions (though never unmercifully juſt) as it were no uſe of his mercy: he hath now, through thy ſatis-

Eph. 3. 12. Heb. 4. 16. Heb. 5 8. 9. Iohn. 16. 24.

Iam. 4. 3.

Coloſ. 2. 3.

Ier. 8. 6. Deut. 1. 45. Zach. 7. 13. Ier. 11. 11. Eſay 1. 15.

Coloſ. 1. 20.

on, (though neuer uniuſtly mercifull) as it were no worke for his Iuſtice.

Matth. 21, 22. Eſay 51, 16.

O immeaſurable bounty! there is not any thing ſo great, but thou biddeſt us to aske it, and not any thing we aske, but thou promiſeſt us to grant it; and now, leaſt we ſhould feare to aske; as not knowing how to aske: *thou putteſt words in our mouthes*; and frameſt an Oration for our tongues: that we can no longer doubt of the ſpeeches accepting; ſince the Prince that muſt heare it, is the Oratour that did pen it: and ſeeing thou canſt bee no leſſe gracious to the words of thy mouth when thou heareſt them; than thou wert to the works of thy hands when thou beheldeſt them; we may bee aſſured, thou canſt not chuſe but ſay, *It is exceeding good.* Heare then, O thou which heareſt where no ſound is, the ſound of our ſoules ſighing: and receive, O mercifull Father, in thy Fatherly Mercy, the words which our tongues deliver, but our hearts ſend: that ſeeing there comes nothing to thee from us; but what came from thee to us; thou mayſt vouchſafe to heare, what thou art pleaſed we ſhould ſay; and contented to grant, what thou art willing we ſhould aske.

If inquiſitive thoughts, O my ſoule, ſhall curiouſly call in queſtion: ſince ſpoken to God, why ſo much? ſince ſpoken from man, why no more? ſay thus unto them: Something to bee ſaid is needfull, becauſe from man, who is full of need: much were ſuperfluous; becauſe to God who knowes all; and yet, as (though never ſo ſhort)

ſhort) his wiſdome is ſuch; it could not bee obſcure; ſo, (though never ſo long) his graciouſneſſe is ſuch, it ſhould not be tedious. With the length, or Elegancy of our prayers; as he is not wearied; ſo he is not delighted: but devotion is the length, and faith is the eloquence, which while with perſwaſions they importune him; with importunity, they perſwade him.

There is no ſet time appointed us, for the ſaying it; as well, becauſe no time is to God more gratefull, as becauſe all times are for us moſt needfull: It never comes out of ſeaſon to him, with whom all ſeaſons are preſent at once: It never goes out of time from us; who never want ſo much, that we have need to ſay more; nor ever want ſo little, that we have cauſe to ſay leſſe: like to the Iſraelites Omer of Manna; which, how much ſoever they gathered, there was nothing over; and how little ſoever, there was no want. But why ſhould wee talke of ſet times, for the ſaying of that, which it ſeemes by Saint *Paul* is to be ſaid at all times? For Chriſt ſaith, *When you pray, ſay thus*, and Saint *Paul* ſaith, *Pray continually*. But what? ſhall our tongues never lie ſtill? and muſt wee doe nothing elſe, but pray? Such indeed were the Euchitæ, who laboured to maintaine this opinion; but have the opinion of Heretickes for their labour. For, wee may obſerve; Saint *Paul* ſaith not, Pray continually with the tongue; as though, that ſhould never lie ſtill: but *Pray continually*; meaning with that part which doth indeede never lie ſtill, unleſſe we be ſtill borne; and that is the heart: for

Luke 18.1.

Exod 16 18.

1 Theſ. 5.17.

as the heart, is in a perpetuall corporall motion; and if that once ceaſe, wee have no longer any life in our bodies: So it muſt be, in a perpetuall ſpirituall motion; for if that once ceaſe, we have no longer any life in our ſoules. And think not this an impoſſible matter: for, as the perpetuall corporall motion of the heart, is the ordinary worke of our generation; ſo the perpetuall ſpirituall motion of the heart, is as ordinary a work of our regeneration. And this, was well figured in the old law; where, though they did not continually offer ſacrifices; yet Fyre, was continually burning upon the Altar, and never went out: So, though wee doe not continually offer to God the calves of our lips; yet the fire of devotion, and ſpirituall fervency muſt continually bee burning in our hearts, and never goe out.

Levit 6. 12.

But ſeeing God underſtandeth the heart, as well as the tongue; and heareth our thoughts, as well as our words: what uſe is there of our tongues at all? or what neede we to ſay, any vocall prayers? Yet there is great need, to uſe words alſo; and many reaſons, if not all of abſolute neceſſity; yet all of neceſſary congruity, to induce us to it. For, ſhall not words be acceptable unto him, who is himſelfe the word? God uſed words himſelfe in making the world for us; and will he not expect words from us, in making our petitions to him? But this reaſon, may bee thought tranſcendent: wee may therefore deſcend, and flie Saint *Pauls* pitch, that as he ſaith,

1 Cor. 11. 10. *The woman ought to cover her head in the Church, becauſe*

*becauſe of the Angels*, ſo we ought to diſcover our thoughts by words, becauſe of the Angels: for Angels know not our thoughts; but they heare our words; and when they heare our tongues, they hope of our hearts; and in that hope they rejoyce: and we ſhall doe well, as much as wee can, to give them cauſe of rejoycing: ſeeing they rejoyce at no cauſe ſo much, as at our well-doing. And if this reaſon ſtill, be thought too high: we may take another as much too low; that we ſhall doe well, to uſe vocall prayers: if it bee but onely, to fright the devill. For, he ſees not our hearts, but he heares our tongues: and when he heares our words, becauſe he knowes not our hearts; hee feares they come from our hearts, and in that feare he trembles: and we ſhall doe well, as much as wee can; to keepe him under our Feare: ſeeing he indeavours, as much as he can, to bring us under his Power. But if theſe ſeeme rather, Collaterall benefits, then direct reaſons, for uſing of vocall prayers: yet this reaſon is without exception, that we muſt therefore uſe them, becauſe God himſelfe requires them: as he ſaith by *Ezekiel* to the Iſraelites, *That he will be ſought, and required of them, to performe his mercies to them*: and how ſhould they require it of him, but by their prayers? and the Prophet *Hoſea*, to leave no place at all for doubt: delivers it in plaine termes: *Take unto you words, and returne unto the Lord, and ſay unto him, take away all iniquity, and receive us graciouſly: ſo ſhall we render the calves of our lips*. For, our words are our calves and if we ſhall refuſe to offer to God, our words in

Ezek 36 36.

Hoſea, 14. 3.

in praying; it is as much, as if in the old Law, they ſhould have refuſed, to offer their calves in ſacrificing. And there ſeemes great reaſon for it. For, whereof is it fitter to make the ſacrifice; than of that, for which wee make the ſacrifice? and therefore becauſe our living bodies commit the ſinne; Saint *Paul* would have us to offer up our Bodies, a living ſacrifice: and ſeeing by words wee commit offences; It is fit that by words we ſhould ſeeke forgiveneſſe, and as the hands are not waſhed but by the hands: ſo the tongue is not cleanſed but by the tongue. *David* praiſed God upon an inſtrument of tenne ſtrings: and he would never have told how many ſtrings there were; but that, no doubt, hee made uſe of them all: God hath given us Bodies, as it were inſtruments of many ſtrings: and can we thinke it Muſicke good enough for God to ſtrike but one ſtring? It is ſaid, where two or three are gathered together in thy Name, thou wilt grant their requeſts: and we cannot make three, unleſſe to our thoughts and actions wee joyne our words: and therefore *David* ſaith: As well the Singers, as the Players on Inſtruments ſhall praiſe thee: that is, both our tongues and our hands; meaning, both our words and deeds, for, onely theſe two appeare to men, the other which is the Heart, appeares only to God: and this not unfitly may bee called Gods Conſort: when the ſtill ſound of the Heart by holy thoughts, & the ſhrill ſound of the tongue, by godly words: and the lowd ſound of the Hands, by pious workes, doe all joyne, and are gathered

red together to make a Muſicke. Wherefore, O my ſoule, ſince thou haſt ſo often ſaid: *O Lord open our lips, and our mouths ſhall ſhew forth thy praiſe:* Let others thinke it ſufficient to thinke their Prayers: but doe thou keepe company with *David* and ſay; my lips ſhall ſpeake thy praiſe, and my mouth ſhall entreat of thy word: and therefore to be ſure he would not be miſtaken, he diſtinguiſheth them and ſaith; *O God, my heart is prepared, ſo is alſo my tongue: I will ſing and give praiſe.* But above all, the example of Chriſt, is peremptory for it, who ſo commonly uſed words in praying: that his very words are often recorded: & that not praying in publike (where ſome miſconceive, that words are onely neceſſary) but even in private, and praying by himſelfe alone.

And now, O Lord, ſince thou haſt framed us a prayer: of which we are aſſured, that thou art pleaſed with the hearing it: grant unto us, that we may bee delighted with the ſaying it: and that our zeale towards it, like true love, which groweth by the enjoying, may increaſe by the practiſing; that the oftner we ſay it, the more we may love it: and the more we love it, the oftner we may ſay it; that whilſt more meditation breeds more knowledge; and more knowledge, more love; more love may bring more delight; and more delight, more meditation. And whether our hearts be inditing a good matter, or whether our tongues be the Pen of a ready writer: whether our ſpirits cry to thee in ſilence: or whether our mouthes deliver a

vocall meſſage: Vouchſafe, O Lord, to ſend unto us, as a token of thy gracious acceptance, the ſweet bleſſing of a ſteadfaſt faith, leaſt failing in hope, we faile of our hope: and leaſt doubtfully praying, we be certainely denied: for as much, as what our faith preſents not, thy mercy entertaines not, and as thou art infinitely truſty, being abſolutely truſted: ſo doſt thou certainely faile being once ſuſpected: and as relying on thy goodneſſe, thou art better than our hope; ſo miſtruſting thy kindneſſe, thou art worſe than our feare.

Iam. 4. 3.

In delivering to us this patterne of praying: Thou teacheſt us, firſt of all, to whom to pray; Conſidering, that as the marke is the ſhooters levell, ſo the hearer, is the ſpeakers marke: and that Prayers offered to a wrong power, are the greateſt wrong that can be offered to the right Power; ſo farre, from procuring bleſſings, that they are the next way to draw downe curſes. If there were any power in Heaven or in Earth, that could challenge a ſhare with thee: thy Juſtice, I know, is of too juſt a meaſure to take all to thy ſelfe: and if there were any, that could ſtand us in ſtead, beſides thy ſelfe alone: thy wiſdome, I am ſure, is too infinite to have it hidden from thee, and thy kindneſſe, too gracious, to keepe it hidden from us: and therefore, ſeeing thou telleſt us but of one, I aſſure my ſelfe, there is no more: and ſeeing thou takeſt it all to thy ſelfe alone; to thee alone, will I give it all. In thee onely is my confidence repoſed; from thee only is my happines expected: and therefore, to thee

onely

onely shall my vowes be paid, and my prayers be directed. When *David* saith, *Whom have I in Heaven but thee? and I require none in Earth, besides thee:* Doe we thinke he speakes it as though he meant to be singular by himselfe, and that none else should say it but he? or doth he not speake it rather in the person of all the faithfull? and though there be in it a private zeale of himself: yet is there in it also, a publique rule for us all: and lest he should bee thought to obtrude it to us, upon his bare word: he remembers himselfe, and in another place, gives this reason: *For, thou heareſt prayer, therefore to thee shall all flesh come.* Pſal. 65. 2.
Thou heareſt prayer, as able to heare it: and thou heareſt prayer, as willing to heare it: Not onely of us, not onely here, not onely now; but of all persons, in all places, at all times, and all at once: which no power can doe, but onely his power who is Omnipotent; God, who is all power: which, no love will doe, but onely his love, whose love is his will: God, who is all love.

Thou hast posted me over to no Deputy, for the hearing it, neither requireſt that I should bring a spokesman, for the presenting it, but hast commanded me, to come my selfe: and to come to thee thy selfe. I cannot therefore reckon the doing it presumption, but duty: the not doing it, humility, but injury: and account the Publicanes behaviour, to be recorded, as well for our example, as for our learning: who, though he thought himselfe unworthy to lift up his eyes to heaven; yet he thought himselfe worthy enough, to lift up his voyce to God: and though Luke 18. 13.

the Pharisee were blamed for presenting his workes, yet the Publicane was not blamed for presenting his prayers himselfe to God.

It is the glory of Princes, to have titles to expresse their greatnesse; but it is thy glory, O God, to have a title to expresse thy love; and therefore thou hast given thy selfe a Name, respecting more the subject, than the Prince; and least it should be too big for us; thou hast made it too little for thy selfe. Thou wouldst not say, Psal.24.10, *King of glory*, least as beggers we should be out of countenance at thy Majesty; nor *Lord of hosts*, Psal.84.1. Psal.94.2. least as enemies we should tremble at thy power; nor *Iudge of the world*, least as guilty we should feare thy sentence; but thou callest thy selfe, *Our Father*: the lowest name, that humility could descend unto, and yet the highest, that love could aspire unto; to give us as being thy children, as well courage to aske, as assurance to speed; and to read us a lesson, as well of boldnesse to approach to thee, as in approaching to thee of reverence.

The deare bargaines, wherewith thou hast purchased this name, are evident tokens of the deare account, wherein thou holdest it; and it is an easie labour to finde, how much thou dost make of man; if we doe but looke how much thou didst labour to make man: for there went more, to *Faciamus hominem*, than to the making of all the world besides. And as thou didst shew more love by more labour, in thy creating us; so thou hast shewed more love by more cost, in thy

thy redeeming us: for thou gaveſt thy begotten Sonne, to make us thine adopted ſonnes, and wert contented he ſhould call us *Brother*, to the end, we might call thee *Father*, and ſenteſt him of a meſſage into hell, to provide us of a paſſage into heaven. Heb. 2. 11.

As thy mercy was infinite, of enemies to make us children; ſo thy bounty is immeaſurable, of children to make us heires: and though not all, heires in an equality; yet all, with ſo unpartiall a partition, that none ſhall have ſo much, to leave leſſe for the reſt; nor none ſhall have ſo little, to deſire more from the other: None ſhall be ſo exalted; to contemne others as meane: nor none ſhall be ſo meane, to envy others as exalted; but every one to be owner of ſo goodly an inheritance, that to ſurvay the greatneſſe, we muſt have clearer eyes: and to conceive the excellency, diviner hearts. Thou haſt vouchſafed us the honour to be thy children; Vouchſafe us the grace alſo to be thine obedient children; that as thou glorieſt, in expreſſing thy love to us, ſo we may glory in performing our duties to thee; and that, though our forefathers gave thee cauſe, to repent thee of creating man; yet we their poſterity, may give thee no cauſe to repent thee of adopting man.

But why ſay we, *Our Father?* as though this prayer, were made only to be ſaid in company? for if we ſay it, by our ſelves alone, what reaſon is there to uſe the word of number? as though we meant to make God believe, that many of us come ſuitours to him at once; when it is none

but our ſelves alone. Or may we thinke, that Chriſt taught this Prayer to his Diſciples, as they were together, and they being many, hee was neceſſarily to uſe a word of number: but if he had taught it to one alone, he would have taught him to ſay, *My Father*, and not *Our Father?* But is it not, that prayer, and eſpecially this Prayer, is not a common, or rather is not a private ſpeech; but muſt be ſaid, as well in charity as in faith: and charity can abide no ſingular numbers; it is againſt her nature, to be without company; and company ſhe will finde to joyne with her in praying, though ſhe ſay her prayers by her ſelfe alone? Indeed prayer without company, is like *Sampſon* without his haire; It is not ſtrong enough to break the cords of ſinne, with which we lie bound. And what is this company but the Communion of Saints? of whom, we have not alwaies the corporall preſence, but alwaies the ſpirituall: and though they be often disjoyned from us in place, yet are they alwaies joyned with us in love and charity: and to expreſſe this Communion, and to communicate this charity: we are juſtly commanded to ſay, *Our Father*: As then our prayers being moſt effectuall for our ſelves, when in them, we ſhew our ſelves moſt affectionate towards others: And as in our charity we deſire, that God will heare our prayers in behalfe of others: So in our hope, we may expect, that God will heare the prayers of others, in behalfe of us: and then, doe but conſider the benefit of this word, how infinitely by it, our charity returnes multiplied unto us:

for

for when we say, *Our Father*, including our brethren: *Our Brethren*, that is, the whole Church saies, *Our Father*, and includes us. Let no man therefore presume to come to God, with saying, *My Father*, as though he meant to engrosse God to himselfe, & to enjoy him alone: but let us in communion of Saints, say *Our Father*; that praying as we are taught, we may be heard as we are promised.

And as we have this reason, out of the bond of love to draw us: so we have a strong reason, out of the bond of necessity, to compell us to say, *Our Father*: for as charity will not be without her fellowes: so faith cannot be without her Master, and this Master is Christ, whom we must take along with us in our prayer: or else all praying will be in vaine. For we are not naturally the children of God: God knowes we are farre from it: we are all by nature, the children of wrath: Christ onely is his naturall Sonne; and it is a naturall sonne onely, that hath right, originally, to say *Father*; Adopted sonnes have their right, but derived from him: we therefore, that are onely adopted in Christ, have no right to call God *Father*, but onely in Christ: and as in him we have received the honour of our adoption; so from him, we learne the use of our adoption; for as he hath made us to become children, so he teacheth us, what becomes us to do as children; that if we will obtaine any thing at Gods hands, we must aske it in his Name, in whom we are adopted and made children; and where, in all this prayer (in which we aske all things) doe

doe we aske any thing in Christs Name, but only in these words, by saying, *Our Father?* for if we come with saying *My Father*; we leave Christ cleane out, and come not at all in his Name, and so, have neither warrant to call God Father, nor promise to receive his blessing; but when wee say *Our Father*, as we challenge the adoption, so we acknowledge the Authour, and in these two only words, we expresse the three great vertues, Faith, Hope, and Charity: In the word *Father*, our Hope; In the word *Our*, our Charity: and in the words *Our Father*, our Faith in Christ, in whom he is our Father. Let no man therefore presume upon saying, *My Father*, as though he came to God in his owne right; and stood upon his owne greatnesse with him: but let us come in the Name of Christ, by saying *Our Father*; that praying in his Name as he hath taught us; we may obtaine for his sake, as he hath promised us.

But is God then, Our Father in generall: and as it were in grosse, and is he not the Father of every one of us in particular? I beleeve, that I am a child of God; and must I not beleeve that God is my Father? No doubt you must; and you must not doubt it; but it is not all one, to beleeve that God is my Father, and to pray to God, by saying *My Father*: for my believing is onely in Faith, but my praying must be also in Charity; neither yet can I pray in Faith, by saying, *My Father*: seeing my faith, that God is my Father, is onely in Christ, and Christ is betweene God and me; so I cannot come to God, and say,

My

*My Father*, unleſſe I put Chriſt by: for, if I take Chriſt with me, I muſt needs ſay *Our Father*: and therefore when Chriſt taught this prayer to his Diſciples, though in the ſentence before, he ſaid as ſpeaking to one alone, *Pray unto thy Father:* yet when he delivers the prayer, he alters the number, and bids them ſay, *Our Father:* ſo, I may truely ſay, I pray unto my Father; but I doe not duly pray, if I ſay not *Our Father*. Math. 6, 6.

We have not done with ſaying, *Our Father*, untill we have ſaid, *Which art in Heaven*, that ſo, his humility may bring us to his Majeſty, his love may leade us to his bounty: for, as before he abaſed himſelfe in Name to exalt us; ſo here he ſtreightens himſelfe in Place to enlarge us: and to make us deſirous of Heaven, as of the onely home for his children; he reſtraineth himſelfe to Heaven as to the onely manſion of his being. But is not this word *Heaven*, as ſtrangely placed here amongſt theſe words; as Heaven it ſelfe is placed above in the height of the Firmament? For, what words of greater neereneſſe, than Father and Children? yet what words of greater ſeparation, than Heaven and Earth? who neerer to us than *Our Father?* what further from us, than to be in *Heaven?* but, leaſt theſe words *Our Father*, ſhould breed too great a familiarity in us; theſe words, *Which art in Heaven*, are juſtly inferred, to make us keep a diſtance. And yet in truth, it is ſuch a diſtance as doth not ſo much divide us, as (that which is ſtrange) the very familiarity doth eſtrange us. For as conſidering God in hea-

ven, we have juſt cauſe to be aſtoniſhed with admiration, at the greatneſſe of his Majeſty: So, conſidering him our Father; wee have juſter cauſe to admire him with aſtoniſhment, for the greatneſſe of his love: and ſo, while familiarity, where it findeth effects of defect, breeds cauſe of contempt: Here, where it findes cauſe of admiration, it breeds effects of reſpect.

And may wee not finde ſome other treaſure wrapt up in theſe words: *Which art in Heaven?* For when we ſay, *Our Father*; it carries the mind in an ambiguity: and if we apply it to God; This is yet a tranſcendent, and gives no period to our underſtanding: but when we adde, *Which art in Heaven*; This both determines the ambiguity, and limits the tranſcendency, and ſo the minde hath ſomething now in certaine, whereupon to fixe it ſelfe: which though it afford not a viſible ſymbole, to repreſent Gods perſon to our ſight; (which the Iſraelites ſought ſo groſſely, in their golden Calfe: and many ſince doe ſeeke as vainely, in their painted and carved Images:) yet it affords the viſible place of Gods preſence; and this ſerves ſufficiently, both to elevate the mind; and alſo to fixe the underſtanding: for, we no ſooner have a thought of God, but the mind hath preſently recourſe to heaven, as fixing it ſelfe upon the place, where he is viſible: ſeeing upon the viſibility of himſelfe, it cannot.

And is it not another cauſe, why we ſay, *Which art in heaven*; to make us know, that God is no where to be ſpoken with all but in Heaven? For if

if our thoughts when we pray, ſtay groveling about the earth, and our words rather fall from our mouthes, than riſe from our hearts: though God (no doubt) may heare ſuch prayer, by the extent of his power: yet he heares it not graciouſly, by extending his grace: for earth is not the place, where he gives audience; but hee hath placed his Throne in Heaven, where hee ſits both in Majeſty and in mercy: and though his mercy continually deſcend to us, yet his Majeſty requires, we ſhould come thither to him: For, as to pray to any but God, is *Coram non Iudice*: ſo to pray any where but in Heaven, *Coram non Tribunali*. Although therefore our feete be faſtned to the earth, and cannot aſcend; yet our hearts are at liberty, and may: and muſt indeed aſcend, if we will truely pray: for this aſcending of the ſoule in praying is the ſoule of praying; which puts a life into our words and thoughts, & carries them thither, where it is it ſelfe: and as the brethren of *Ioſeph*, could finde no favour, without bringing their brother *Benjamin* with them: ſo, our hearts are the *Benjamin*, we muſt bring to God; without which, neither our words are gracious, in his hearing; nor our ſelves acceptable in his ſight. Wherefore, O my ſoule, when thou goeſt to pray; put away from thee all carnall cogitations, and raiſe thy ſelfe up by aſcending into heaven; fixing thy ſelfe ſtedfaſtly upon the Throne of God; & never once offer to open thy mouth, untill thy heart be firſt fixed there: that ſo thou maiſt preſent thy ſuite unto him, pure and freed (as in earthen Veſſels it can) from

Lam. 3. 41.

Earthly mixture: and then, as thy heart hath aſcended up to heaven, ſo the bleſſings of heaven ſhall deſcend upon thee, and eyther bring with them, the things thou prayeſt for, or greater: for, never any heart did knocke at Heaven gate, which had it not opened, nor ſought any thing in Heaven, which it did not finde: For, though his Majeſty make his mercy, to keepe ſtate, yet his mercy makes his Majeſty to become gracious: and he never denyed the ſuite of any, that came ſo farre as Heaven to aske it.

But thou art not, O Lord, in Heaven onely; who art in all places, wholly: and though no where as contained, yet every where as preſent; and though thou takeſt up no roome with thy Being and Power; yet thou filleſt all roomes, with thy Power and Being. But when wee ſay, *Which art in heaven*, we muſt not ſtay, at the Heavens, where we ſee with our eyes, the two great Eyes of Heaven, the Sunne and the Moone: nor yet at the ſtarry Heaven; though, that be the uttermoſt object of our ſight: but there are other Heavens, which *Salomon* cals the *Heaven of Heavens*: whoſe height is ſo great, that it may rather be admired, than can be conceived: yet are they not high enough to hold God: but *David* is faine to goe higher, and ſaith, *He is exalted above the Heavens*: and though the higheſt Heavens have their bounds, yet this exaltation hath none, but how high ſoever wee conceive, it is ſtill higher than that we conceive. And why then doe we ſay, *Which art in Heaven?* Not, that he is no where elſe, but that he is no where elſe

Pſal. 139.7.

Ier. 23.24.

2 Chron. 6.

Pſal. 57.5. Eph. 4.10.

in

in so great glory. And is he not in as great glory on earth? seeing it is said, as well of Earth as of heaven: *Heaven and earth are full of the Maiesty of thy glory.* Nay, is he not in hell also in great glory? seeing *David* saith, *If I goe downe into hell, thou art there also*: and God is no where without his glory; but is glorified, in the punishment of the damned, as he is in the happines of the Angels. We may therefore understand it, that God is therefore said to be in heaven, because hee is there visibly present, and amongst his most glorious Creatures. And this is a reason, why not onely properly; but properly, onely, God is said to be in heaven: seeing in this manner, he never was on earth, or can be: for, *No man can see God and live*: much lesse can he be in this manner, in hell: for, how can the vision of God, (which is the cause of all happinesse) be had there, where nothing is had but anguish and torment? but in heaven it is had: for, not onely the Angels, but the Saints of God, behold his face: and this is that which makes the Heavens, to bee a *Heaven of heavens*: (for, the Heavens which his hands made, shall be dissolved: but the Heavens which his face makes, shall bee for ever) and were able to make even hell also to be a Heaven; if that were capeable to receive it.

But how do we know, that God is any more in heaven, than any where else? or that he is in heaven, or any where else at all? O my soule, take heed of comming so neere, to be the foole that *David* speaks of; though thou say not in thy

heart, *There is no God*: yet to let thy tongue, but make it a queſtion, For doth not *Dauid* tell us; that the heavens tell us; *The Heavens declare the glory of God, and the Firmament ſheweth his handy-worke?* as much as to ſay, The Heavens declare, that there is a glorious God; and the Firmament is a worke that ſheweth him to be the workman. The Heavens indeed declare it ſo plainely, by the heavenly bodies, that in them, as in plaine letters, and characters, we may even read not onely that God is, but that he is there. But if the heavens declare it never ſo plainly, and we will not take notice, or believe their declaration; what are we the better? For, wilt thou believe that the Starres, which thou ſeeſt as ſmall as ſparkes, are bigger, yea much bigger than the whole earth? and then, what a world of worlds muſt there be in the ſtarry Heaven, which yet are all as nothing, compar'd to the magnitude of the greater Heavens? Wilt thou believe, that the motion of the Sunne, which yet ſeemes to ſtand ſtill; is ſwifter, yea manifold ſwifter, than a Bullet from a Canon? and yet is ſlowneſſe, compar'd to the ſwiftneſſe of the *Primum Mobile?* Wilt thou believe that the earth as great as it is, is yet but a point or centre to the ſtarry heaven? and that the ſtarry heaven is ſo high above us; that though the ſight of our eyes, can reach unto it, in an inſtant; yet the ſwiftneſſe of an hundred miles a day, cannot reach unto it, in a thouſand yeeres? and yet is hard by, compar'd to the diſtance of the higheſt heavens? All which and many the like, though they exceede our capacity,

Pſal. 19. 1.

Rom. 1. 20.

ty, yet they exceed not our knowledge; and though they be so strange, that they make both Art suspected, and nature astonished; yet are they so certaine, that they are demonstrable. And this is a great ascent from earth to heaven, and yet an easie one: for, we know these wonders of the heavenly bodies, as perfectly, being on earth, as if we were in heaven to see them. But it is a farre greater ascent, from heaven to God, and yet a farre easier: For, who can choose but know, the first cause to be omnipotent; which hath made second causes, so excessively potent? Who can choose but acknowledge the Creator to be infinite, who hath made creatures, that, to our capacity, are themselves infinite? And therefore, the authour of the Booke of Wisedome, speaking in proofe of the Deity, waiveth all other reasons, and insists upon this; That by the greatnesse of the creatures, and of their beauty, the Creatour being compared with them, may be cõsidered. God indeed, hath reserved the sight of himselfe, untill our eyes shall put on Immortality; but the sight of his dwelling, he hath afforded to our mortall eyes: that, though in it we cannot see his person; yet by it, we may be assured of his being; and of his being there. For, as when we see a building, of invaluable valew, we presently conceive it, to be the Pallace of a Prince: so, when we see the frame of heaven, so full of wonders; (where Starres are but as dust, and Angels are but servants; where every word is unspeakeable, and every motion is a miracle) we may plainely know

Wis. 13.5.

Nah. 3.1.

know it, to be the dwelling of him whose name is Wonderfull. For, who is fit to inhabit such a house, but he onely who inhabiteth Eternity? and who fit to be Master of such servants; but he who was a Master, before hee had servants: that is, he onely, who onely is?

But why doth God write himselfe of Heaven; which how glorious soever it be, is but of a late building? For, no doubt, God had a dwelling, and a place to be in, before he made heaven; and he should rather write himselfe of his ancient mansion place, than of this new seat. But O my soule, he sober: For, where thou thinkest, that God had a place to be in, before he made Heaven; thou art even in that deceived: for, how could he have a place to be in, when place it selfe had yet no being? For, as heaven and earth were twinnes, created both at once; so time and place were twins, made both together; and all of them for the use of the creatures; none of them for any use to God: for God being eternall, hath no use of time: and being infinite, can have no place: but out of eternity by his omnipotent Power, he produced time: and out of infiniteneſſe he produced place; for no use to himselfe, but in relation to his creatures. If therefore thou wouldst comprehend where God was, before he made Heaven; thou must comprehend infiniteneſſe, which were not infinite, if it could be comprehended. And yet as no place is great enough to hold God, so none is small enough to exclude him: for he is place to himselfe; he is place himselfe; as *David* saith

saith, *Thou art my place to hide me in*: and it is one of the names which the Jewes attribute to God; that he is called, *Maquom*; that is to say, *Place.* Yet it is happy for us that God writes himselfe, to be in heaven, because we know now where to finde him; least otherwise we might wander infinitely, in the search of him, and be never the neere: not, that heaven limits Gods ubiquity; but that it regulates our capacity: for, as one said well in another sence, *Qui ubiq; est, nusquam est*: so certainely, if we knew nothing of Gods being any where; but that he is every where; we might easily fall into the errour, to thinke he were no where. Justly therfore doth God write himselfe of heaven; now that he stiles himselfe *Our Father*: seeing hee therefore made heaven, because he intended to be our Father, that there might be one house to hold both Him and his Children; and that where he is, we might be also: for to be with God, where God was, before he made the world, or where he now is; above, or without the world, is utterly impossible, for men or Angels to attaine to.

Psal. 32. 7.

Iohn 14. 3.

But why say we, *Our Father which art in heaven*; and say not rather, Our heavenly Father? seeing by that wee tell onely where God is; but by this we might tell what he is: By that, we name onely his place, but by this wee might name his substance. But we must not be so hasty, in expounding of Gods word; much lesse, in determining of his Nature: for, where in many places of the Gospell, hee is called, *Our heavenly Father*; It intends no more than that which is here

said, *Which art in heaven*: for to expresse the substance of God is absolutely impossible for man to doe, or rather is absolutely impossible to bee done, for man to conceive: for if it could have beene done: It is likly, God would have done it to *Moses*, when (being sent of his dangerous message) he asked him his name: For, to aske him his name is to aske him his nature, and his substance, Yet God told him nothing but this, *I am that I am*: shewing thereby onely that hee is, and hath a being; and that he onely is and hath a being; and further than this, wee cannot goe in expressing his substance. But when wee say, that God is, and hath a being; wee must not thinke it, to be such a being as ours is; but his being is intimated, by his Name *Iehovah*: which therefore the Jewes justly conceive to bee unspeakeable; because it would speake that, which is unconceivable, for this word, in three letters, יהו (*Iod He* and *Van*,) expresseth the three times of being: *Fuit Est*, and *Erit*; all which in Gods being, are in being at once, and therefore Gods *Est*, is a principle, as S^t. *John* makes it, ὁ ὤν: and the Hebrew *Hove*: because it partaketh both of *Fuit* and *Erit*: for as it never leaves *Fuit*; so it never tarries for *Erit*: but both *Fuit*, and *Erit*; (was and shall be) are still present in Gods *Est*; as they are all within the compasse of his name *Iehovah*. But with us, it is nothing so; our being is expreſt by *Est*; a plaine Verbe. It partaketh neither of *Fuit*, nor of *Erit*: for, *Fuit* is already dead; and *Erit* is not yet alive, and so our being, God knowes,

hangs

hangs but by a ſlender thred: It hath not three times at once; for it hath no time at all: it is onely in *Inſtanti*, and *Inſtans* is no more *Tempus*, than *Punctum* is *linea*. But if our being, bee ſo neere a not being; how is then the ſoule immortall? Not with that true immortality, which keepes *Fuit* in poſſeſſion ſtill: and hath *Erit* alwaies to come, yet alwaies preſent; but our immortality, is onely by the motion and ſucceſſion of our *Eſt*, moved forward continually, by the immortall hand of God: for if God ſhould not continually and every moment move forward our *Eſt*; both our immortality, and even our being, would inſtantly be at an end, as it is juſtly ſaid; *In him wee move, and have our being*: or rather, as the word indeed is, *In him* (ἐν αὐτῷ) *wee are moved, and continue being.* That it is no marvaile, S^t. *Paul* ſaith of God, *that hee onely is immortall*; ſeeing his immortality is, from and in himſelfe: our immortality, from and in him: yet as his immortality can not ceaſe, becauſe it is his Eſſence; ſo our immortality ſhall not ceaſe, becauſe it is his pleaſure. But all this while, we are no further in the diſcovery of Gods ſubſtance, than where we began, that he only is, and hath a being; ſo that hitherto we might be heathen Philoſophers, for they could call God *Ens Entium*; and for ought appeares yet, we goe no further. And indeed, if we ſhall ſeeke to goe further: ſhall we not perhaps, not goe ſo farre? For, God hath given us a skantling of his Nature, when hee ſaith, *I am that I am*: and this skantling wee muſt

Pſal. 66. 9.

maintaine: unleſſe therefore we can finde ſomething, that hath as great latitude as being; wee cannot juſtly give it place in Gods Nature. And ſuch ſomething; we cannot finde: For, to bee eternall; to be infinite; to be almighty; have great latitudes, the greateſt wee can conceive; and greater than we can conceive; yet none of them, nor all of them, have ſo great a latitude as to bee: and therefore whatſoever we ſhall adde to his being, will but diminiſh the extent of his being, and there muſt be, no *Terminus Diminuens*, in expreſſing Gods Nature, if we doe him right. And if we goe another way to worke, and call him good; doe wee not leave the beſt, for ſome other? and if we call him beſt; as the ancients call him *Optimus Maximus*; doth not this imply, ſome other muſt be good; which Chriſt ſaith, *there is none?* And if wee thinke to mend the matter with abſtracts; and ſay, He is goodneſſe it ſelfe, and he is wiſedome it ſelfe; ſhall not we in ſo doing, make him a ſubſtance of qualities? Or can we fixe qualities, and make them to become ſubſtances at our pleaſures? that ſeeing our capacities cannot reach ſo high as God; we will pull downe God as low as our capacities; And why is all this? but becauſe we will bee giving him Names of our owne deviſing: as though we could doe with God as *Adam* did with the Creatures; give them Names expreſſing their Natures? God hath given himſelfe a Name, and ſpoken it peremptorily; that it ſhould be his Name for ever: and becauſe it is a word made all of conſonants; we cannot pronounce

Exod. 3.15. & 15.3.

nounce it: and becauſe it is a Noune made all of verbes, we cannot conſter it, and what can we thinke is meant by this? but that his Name is therefore accounted unſpeakeable, and therefore unconſtruable; that his nature may be conceived unconceivable, and acknowledged unſearchable. So that ſtill wee are no further in diſcovery of Gods nature, than where wee began: that his Name is *Iehovah*: that is, that he onely is, and hath a being; and further than this, it ſeemes wee cannot goe. And indeed, what hope can there be, of finding out his nature; when that, by which we looke to finde it; is it ſelfe the meanes, to hide it from us? for, we have a little light to ſee it by; and it is light onely that makes it inviſible to our ſight: as *David* ſaith, *He covereth himſelfe with light as with a garment.* Pſal. 104 2. O great God, how miraculous is thy Nature, who art hidden with light, obſcured with glory, ſeene in inviſibleneſſe, and underſtood onely, by paſſing all underſtanding!

But though we have no capacity, to finde out the ſubſtance, and nature of God, yet God hath revealed unto us, ſome miraculous ſecrets of his nature; that we may hereafter know him, and here admire him. And firſt, that incomprehenſible myſtery, of the Trinity in Unity, that he is Three, and yet but One. For, that he is but One, appeare plainely by his anſwere to *Moſes*. Exod. 14. 9. For, when there be many of one kinde, names are neceſſary to diſtinguiſh them: but when there is but one, there needs no name; the very Eſ-

ſence is name ſufficient : when *Moſes* therefore asked God his Name, he returned him anſwere by his Eſſence, *I am, that I am.* And that hee is more than one, may juſtly be gathered from his owne ſpeech : *Faciamus hominem ad Imaginem noſtram :* which plainely implies, not ſo much, a ſingularity of Majeſty; but much rather, a plurality of Perſons. And being more than One; that they are but Three, and that Three they are; is revealed alſo to us, by S^t. *Iohn*, where he ſaith, *There are three that beare record in heaven, The Father, the Word, and the holy Ghoſt : and theſe three are one.* And but for feare of prophaneſſe, I could here borrow an Argument, from ſome Phyloſophers, who thought God a number. For certainely, if he be a number, He muſt needs be the firſt perfect number, and that is Three. For, One is no number; being leſſe, multiplied by it ſelfe, than added to it ſelfe; and Two is but imperfect, being but equall; whether multipled by it ſelfe, or added : but Three is more, multiplied than added, which is the true perfection of a number.

One other Miraculous ſecret in Gods Nature ſeemes revealed to us by St. *Iohn*, where he ſaith, *that God is love :* for certainely, if hee be love, he is all love; ſeeing God is not any thing in part : and is not this miraculous ? wee may conceive that God is juſt, and that he is merciſull; and we may perhaps conceive that hee is juſtice it ſelfe; and that hee is mercy it ſelfe; but to conceive that he is all juſtice, and yet all mercy; that hee is all wiſedome, and yet all power;

power; that he is totally so many things, and yet distinctly but one thing; this is that, wee cannot conceive, yet this we must conceive before wee can conceive what the Substance of God is. What have wee then to say here, but as Christ said: *With man it is impossible, but with God all things are possible*; with man, whose understanding is onely perpendicular, and measures all things by streight lines; it is impossible; but with God, with whom circles are streight lines, and streight lines are Angles; both this and all things else are possible. And what remaines then for us to doe? but seeing wee know God now, but *in Ænigmate*; and shall know him hereafter, *Facie ad Faciem*; that we beate not our braines to expound this Riddle before the time, but that contenting our selves to sit in the cloud, till he remove it up, and shine upon us: we acknowledge him to be infinite; and not to be measured, to be eternall, and not to bee comprehended: to be all wisedome, and not to be understood, to be all mercy, and not to be conceived; to be all power, and never to be enough magnified; to bee all glory, and never to be enough adored. Esa. 42. 16.

But may wee not make some further use of these words, *Which art in Heaven?* that knowing now where God is, we may seeke and strive to goe thither, if wee desire to be with him. It is enough for God, that hee hath descended into Heaven, as *David* saith, *It is a descent to him to see the things in Heaven*: we must not looke that he will come any lower: It is our turne now, to ascend Psal. 113. 6.

ascend up to him. It is true, he sent once his only sonne to us on earth; but his entertainement was so ill, that he had not one pleasing day in his whole life, but was *Vir dolorum*, a man of sorrowes, all the time he was amongst us: but it shall not be so with us in going to Heaven; for, if once we come there, wee shall desire to continue there still and never to come from thence any more. For this is the true *Hic* whereof *Peter* spake, when he spake in Extasie, *Bonum est esse Hic; It is good being here; let us make three Tabernacles, one for Christ, another for Moses, another for Elias.* Not *Hic:* here on Earth; the being here, God knowes, is not so good, to be worth making Tabernacles: nor *hic*; here on the Mount, as it were, betweene earth and heaven: for, though we mount never so high; It is but as an apparition; there is no stability in it: but *hic*; here in heaven; where Christ hath a Tabernacle, not made with hands; sufficient to hold, both *Moses* and *Elias*, and us all. And it may be marvelled, how *Moses* and *Elias* were ever gotten to come from thence to meete Christ on the Mount; but that wee may consider, they did not wholy leave heaven; when they came to visit the Lord of heaven; in whose presence are the joyes of heaven. And yet perhaps a further matter in it; that seeing the Law, and the Prophets reach to Christs suffering. It was fit that *Moses* and *Elias*, representing the Law and the Prophets, should come to Christ, before his suffering: or rather, seeing Christ was to bee Authour of a new Testament, and was shortly to have

Esai 53. 3.

Ier. 51. 54.
Iob 20. 6.

Heb. 9. 11.

have it ſealed: it was fit that *Moſes* and *Elias* repreſenting the Old Teſtament, ſhould come in perſon, and make their ſurrender. Enough hath beene ſaid, to make us long to be there: but how ſhall we doe to get thither? For there ſeems as great a ſpace to be paſſed; as the Gulfe betweene *Dives* and *Abrahams* boſome. This muſt be the worke of the Petitions following: for if we can follow them well; we ſhall quickly overtake *Moſes*, whatſoever wee doe *Elias*; and come to Heaven (in body) as ſoone as he; though he be gone ſo many hundred yeeres before us.

Here offers it ſelfe a note, which though it may ſeeme of ſmall note; yet becauſe nothing is ſmall in the Word of God, whereof one jot ſhall not paſſe, it may not bee paſſed over without obſerving: that, where it is ſaid; *Which art in Heaven*; and where it is ſaid, *In earth as it is in Heaven*: in both places we have in our tranſlation, but onely the ſingular number: whereas in the originall, and in moſt other languages, the firſt is put in the plurall number: which expreſſion, may not perhaps bee without ſome myſtery; ſeeing one heaven holds all Angels, but all heavens cannot hold one God: or rather ſeeing the Angels are in Heaven, as defined by places, but God is in the Heavens, as being in all place; but defined by none: which our language might expreſſe alſo, if it pleaſed: but that it followes the mother-tongue which cannot expreſſe it, if it would: the word for Heaven in the Dutch Tongue, having no plurall number: as

in the Hebrew tongue it hath no singular number.

It is a great honour, to bee the sonne of a Prince; and the greater the Prince is, the greater the honour, to be his sonne: O then, my soule what honour is it to thee, to be the sonne of him, who is the Prince of Princes; *Whose Kingdome is everlasting, and Power infinite?* Canst thou thinke this, and not with *Paul, be wrapt up into the third Heaven*, in an extasie? Canst thou say this, and not with *Zachary, be strucke dumbe with amazement?* God, the Almighty and Incomprehensible God, the God of all Glory and Majesty, to be our Father? The Angels were created in great glory, yet are but ministring
Iob 4.19. Spirits: We, dust and ashes, & dwell in houses of clay: and for us, to be the children of him, whose dwelling is in Heaven; O most admirable promotion to us, if it be not more admirable unworthinesse in us, that wee admire it not, which is so admirable! But it may be no question, why we admire it not: because without question, we apprehend it not: for, if we did truely apprehend what it is to be the sonnes of a Father, which is in Heaven: we could not choose but skorne all humane things, as meane; all earthly things as base: and thinke it a shame
Rev. 3.21. for them, who shall one day come to sit with him in his Throne, to lie alwaies groveling about his Footstoole. But the Angels apprehended it, and therefore admired it; and as holy as they were, some of them could not choose but envy it: and from our rising, tooke

their

their fall. Which fell out well for our experience; for, by the consideration of their falling, we come to conceive a certainety; to see plainely a probability of our owne rising. For, why is it more strange, that heavie things should ascend, than that light things should descend? that men who are of earthly mould, should bee lifted up into the highest Heavens; than that Angels who are of Heavenly substance, were cast down into the nethermost earth? unlesse we thinke, that Gods love towards children, is not so powerfull, as his anger against servants? or that his arme is not so strong, in lifting up, as in casting downe? Wherefore, O my soule; if thou wonder, how it will bee possible, for this heavy body of thine to be raised out of the dust; and to rise to so high a place as Heaven; thou maist leave thy wondring, if thou doe but consider how it was possible that the light substances of the Angels were cast downe into so low a place as hell? For, as God brought a grossenesse upon the lightnesse of their substances which made them descend, so hee will bring a lightnesse upon the grossenesse of our bodies, which will make us ascend.

But it was after the fall of Angels, that God sayd to man: *Earth thou art, and to earth thou shalt returne:* but not a word spoken of his comming to Heaven. It is true: for, those words were spoken by God, as a Judge: Our comming to Heaven, is not spoken by him, but as a Father; and those words, are reserved for his Sonne, the Word it selfe, to deliver to us: and indeed the

word delivered them to us indeed, when the word was made flesh: for, when the Sonne of God tooke upon him our flesh, then our flesh tooke notice of being made the sonnes of God, and then the Kingdome of Heaven was preached to all beleevers; and this dignity of our nature, is a maine object of the divels envy: for, why else should the divell beare more malice to men than to all other creatures, as we see apparently he doth? for he will never goe into swine; if he can possibly get into men: and when hee doth goe, it is but to hurt men; that when hee cannot hurt them in their persons, he will yet like lame malice doe them what hurt he can in their goods. Thus the greatnesse of this dignity, which wee cannot see in the light; we may discerne in the darke: for how can we choose but know it, to bee exceeding great which nourisheth malice even in divels? For certainely, if the divels knew nothing, of any such dignity ordained for men in the world to come: they would never doe as they doe; never trouble themselves so much, to trouble men so much in this present life, thereby to hinder them from the glory to come. And are not some men beholding to the divell in this? who seeking to hinder us from the glory to come in the life hereafter, makes it manifest, that there is a glory to come in a life hereafter, from which wee may be hindred. Which if some men otherwise will not easily believe; yet this way at least they can hardly deny. And even this were enough to breed this faith in an Infidell; that there

there shall be certainely a life after this, seeing we may be sure the divel would never take such paines for nothing; he is not so idle, to be so busie for trifles: and he would never bee so violent in seeking to draw men into sinne; if there were not some great matter to be gotten by their sinning. And what can the divell get by the sinnes of men, but onely the satisfying of his owne malice? and how is his malice satisfied, but in their miseries? and what miseries have wicked men in this life; who are rather the favourites of the world, and as *David* saith, *They are not in trouble as other men, neither are they plagued like other men.* There must therefore undoubtedly bee another world, where wicked men shall be miserable, and where the divels malice shall take effect. For, though the hurt of the divell, be all taken in this life; yet it is not fully felt till another life, which if there were none, it should be scarce felt at all. For, as a man that is wounded in his heate, feeles not the wound till he come to bee cold: so we skarce feele the wounds of the divell as long as the heate of life is in us, but when we come to be cold, and are laid in the cold earth, then beginnes the smart of his wounds: and then we feele it when wee seeme to be past all feeling: and if this were not so, there should bee none in the world more happy than the wicked; there should be none more miserable than the godly; there should be none a veryer foole than the divell: we may therefore be so assured, that there is a life to come after this; as we are assured

Psal. 73.5. Iob 21.7,8.

that the divell is no foole, that godly men are not miſerable; that wicked men are not, nor can bee happy. And though it be no thanke to the divell that wee learne this from him; yet it will bee worth thankes if wee can learne it: for, who that is truly perſwaded of a life after this, where the godly ſhall be happy, and the wicked miſerable; will not endeavour, and with all earneſtnes endeavour to lead his life ſo, that he may die the death of the righteous; and not ſuffer the tranſitory things of this world, which are but as a meſſe of *Iacobs* Potage; to withdraw his minde from the reſpect of his Birthright; which is to ſit with Chriſt at his Fathers Table?

But for all this, are we indeed ſatisfied in our conſciences, that God is our Father, and that we are his children? may we not be miſtaken as the Jewes were, who thought themſelves ſure enough that *Abraham* was their father? yet Ioh. 8.39. Chriſt proves plainely they were deceived: *For if* (ſaith he) *ye were the children of Abraham, ye would doe the workes of Abraham:* which becauſe they did not doe, they could bee none of his children, for all their boaſting. And doth not Ioh. 4.21. God ſay the ſame to us? *If I be your Father, where is my love?* and to love God, in Gods owne expoſition, is to keepe his Commandements. If therefore wee doe as God commands us, wee may be bold to call him father: but if we keepe not his Commandements, wee may looke us out another father, we ſhall be but *Terræ filii* at the beſt, and never be admitted into the number

ber of Gods Children. And were not this a miserable negligence to loſe the honour of ſo divine a Parentage as to bee Gods Children; and to looſe the hope of ſo glorious an inheritance, as to bee heires with Chriſt, onely for want of loving him? Conſider then, O my ſoule, the great cauſe Saint *Paul* had to be ſo reſolute; and doe thou joyne with him in reſolution; *that neither life, nor death, nor Angels, nor Principalities, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt.*

But, O my ſoule, if thou wilt indeed be reſolute to doe it; canſt thou doe it? Canſt thou love God when thou liſteſt, and at thy own pleaſure? it is a plaine Argument indeed of Gods love to us; that he is our Father: but it is no argument of our love to God, that we be his Children: ſeeing experience hath made it a Proverb; That love doth deſcend, but not aſcend. Gods love comes eaſily to us, becauſe it deſcends; but how ſhould our love come to God, which againſt its nature muſt aſcend? Saint *Iohn* indeed in ſaying, *We love God, becauſe God loved us firſt*; ſeemes to ſhew a reaſon for it; but Chriſt gives the reaſon of it, where he ſaith, *No man can come unto me except the Father draw him.* Saint *Iohn* ſhewes the motion of a motive, but Chriſt gives the force of a cauſe; and leſſe would not ſerve: for our love to God is very Iron, and were never able to aſcend, if Gods love to us were not a moſt perfect Adamant.

Ioh. 4. 19.

Ioh. 6. 41.

But

Deut.13.13
Mal.1.6.

But what say the children of Belial? God saith to us, *If I bee your Father where is my honour?* that is, where is your honouring of him? and may not we say to God, If wee be his children, where is our love? that is, where is his love to us? For, when men are constrained to eate their bread in the sweat of their browes, where is the loving kindnesse of a Father? Nay, when men are faine to begge from doore to doore, where appeare their childrens portions? Nay, when men lie in prisons, ready to starve with cold and hunger, what likelihood is there of their being heires? These things are often so indeed: yet are such men never the further off from being the true Children of God: For, Saint *Paul* laboured with his hands to get his living; yet no man doubts but he was undoubtedly a deare childe of God: And *Lazarus* lay begging at *Dives* gate among the Dogs: yet he was approved to be a childe of God: by being received into *Abraham*: bosome. What shall we say then? Is the love of God a Tree that beares no better fruit? Or, are these the Inheritances hee provides for his children? But, O my soule, thou must remember what thou hast said *Our Father which art in Heaven.* For we shall wrong both God and our selves, if wee expect our inheritance in a wrong place; for, where our Father is, there must our inheritance bee expected; and seeing our Father is in Heaven; we must looke for an Inheritance in Heaven, and not on earth. And certainly, when men are so hasty to receive their portions, in this life:

life: It is a very prefaging ſigne, they have none to receive in the life that is to come. For, what did *Abraham* tell *Dives* was the cauſe hee could not be received into his boſome? but becauſe he had received, *Bona ſua*, his portion in his life time. But was *Abraham* a fit man to tell him ſo? who had received more goods, than ever hee had done? yet he could come, not onely to be in Heaven himſelfe, but to be himſelfe a Heaven for others to bee in. Wee muſt therefore know that *Abraham*, though hee received more riches, or more honours; yet he received them not, as *Bona ſua*: they were things hee looked not much after, nor ſet his heart upon them; the goods he looked and longed after, was *Videre Diem Domini*; to ſee the day of Chriſt, and he ſaw it: and in that was all his joy. And indeed, ſeeing wee are but children adopted in Chriſt, and to bee heires with him; there is no reaſon we ſhould looke for an Inheritance here, where he himſelfe had none; for the ſonne of man had not where to lay his head: for that Inheritance *Eſau* kept ſtill, though he ſold his birthright.

Yet this makes ſome men be of opinion, that he is then careleſſe of his children in this life, & lookes not after them, but very injuriouſly. For, may we not thinke that as in the earth there are Hils and Dales, high Mountaines and low Valleyes, which ſeeme to us to make a great inequality in the even roundneſſe of the earth; yet compared to the heavens, to which it is but as a Centre, they make all but evenneſſe: ſo theſe

fortunes of men, Riches and Poverty, Honour and Baſeneſſe, Health and Sickneſſe; they ſeeme to us to make a great inequality in mens eſtates, yet to God who being Eternall reduceth all things to Eternity, they appeare indifferent, and we our ſelves alſo when we attaine to our eternity in Heaven ſhall thinke ſo too, and ſhall wonder at our ſelves that ever we could be ſo ſimple to thinke otherwiſe. In the meane time we can place our thoughts, where and how we liſt; and why can wee not make our thoughts, to place us, where and how they liſt? This indeed is an Angelicall cunning, and if we could (as by faith we may) aſpire unto it; It would eaſily make an equality of all fortunes, and turne a Dungeon into a Palace; a pallet of Netles, into a bed of Roſes. And let not this be thought impoſſible for a Chriſtian to doe in faith, when the Heathen could conceive it poſſible in the onely contemplation of vertue to ſay upon the Racke, *Quam ſuave eſt hoc?* And never ſleight it by ſaying, that this at moſt were but imaginary; (for faith will take it in great skorne to bee matcht with imagination; though even imagination, if we give faith to Philoſophy, can doe no ſmall wonders;) but ſeeing the world is all, as I may ſay, for the pleaſures of that part of the Noune, which may be ſeene, felt, or heard; give us leave at leaſt to bee for the pleaſures of the other part, which may be underſtood: that if you ſay of our pleaſures they are without ſence, we may ſay of theirs, They are without underſtanding.

But

But what say wee then to *Moses* his Blessing? *Blessed shalt thou bee in the Citty, and blessed in the Field: Blessed shall bee the fruit of thy body, and the fruit of thy ground, and the fruit of thy Cattell.* These are all Earthly and sensible blessings; and were not these promised to the children of God? No doubt they were; but as *Moses* himselfe, had a veile over his face: so *Moses* his words, had a veile over their meaning; and by this meanes, Blindnesse came upon *Israel.* For, they tooke that for their journeys end which *Moses* intended but for a bayting place: Hee allowed them liberall baites at first, to make them the more cheerefully goe on their journey: but they, like foolish Travellers that make a dwelling of their Inne: tooke such pleasure in their baites, that they never once thought of going any further. As therefore God said of the ceremonies hee appointed to the Iewes: that hee had given them Statutes, that were not good: (not good indeed to them that understood them not; nor could observe them:) so we may perhaps say of these baites; that God had given them blessings that were not good: (not good indeed to them that understand them not; nor can tell how to use them:) But now the veile is laid aside, the baytes cleane taken away; and these blessings of *Moses* removed a forme lower: for, they were to them the very face of the promise; but are to us onely the backparts; they were to them as the first fruits, but are to us as only gleanings after the Vintage; and therfore Ezek. 20. 25.

Psal. 37. 25. though *David* in the old Testament *never saw the righteous forsaken, nor their seed begging their bread*: yet Christ in the new Testament, could tell us of one *Lazarus*, who for all his being righteous was faine to lie begging his bread at *Dives* gate. God in his goodnesse is willing to trie all waies to see if any way he can bring us to goodnesse: He allowed liberall baites at first to make them the more cheerfully goe on their journey: That succeeded not: he hath taken away those baytings now to make us the more intentive to our journeys end. Those blessings were promised by the mouth of *Moses*, a servant: Our blessings are promised by the mouth of Christ, a sonne: They trusted to the blessings promised to the person of *Abraham*; wee trust to the blessings promised to the seed of *Abraham*: as it is said, *And in thy seed shall all the Nations of the earth be blessed.* This is that seed, by vertue whereof, wee stand here as Gods children; and have the honour to call him Father: and by which wee are borne againe to a new hope of recovering our old inheritance, though that be long since removed up to Heaven; as appeares by the words of Christ, to the Thiefe on the Crosse; *This day shalt thou be with me in Paradise*: that we can never hope to have a Paradise here on earth any more.

And now, O my soule, seeing thou dwellest in a house, whose windowes are made to looke upward: make use of those lights, and afford not the Earth so much as a looke, but stand gazing to see Christ, *Ascending into Heaven*, whither he

he is gone not onely to take possession himselfe, but to provide a place for thee in that inheritance; and give not over gazing untill an Angell assure thee; that this Jesus which is taken up from you, shall so come as yee have seene him goe into Heaven; and till then possesse thy selfe in patience; and let these meditations be thine anchers: that if thou dyest in thy youth; thou dost but goe the sooner to God, that thou mayest be the longer with him: if thou die for hunger thou dost but goe fasting to God, that thou mayest have a better stomacke to the heavenly Banquet: if thou starve for want of cloathes, thou dost but goe naked to God, that thou mayst bee the readier for putting on the Wedding Garment: If thou die with torment; thou dost but follow Christ to God; that having followed him here, the Sheepe before the Shearer, *thou mayst follow the Lambe, whereso-ver he goeth.* And seeing thou desirest to bee a *Lazarus* in *Abrahams* bosome, thou must first bee contented to be a *Lazarus* at *Dives* gate: and as thou tremblest to thinke of being a *Dives* in hell, to want a cup of water to coole thy tongue; so thou mayest tremble as much to be a *Dives* on earth, to fare deliciously every day. And as for the fawning pleasures of the world: consider the fearefull judgements that are passed upon them; *Woe unto you rich men: for yee shall howle and mourne. Woe unto you great men, for the mighty shall be mightily tormented: Woe unto you that live in pleasures; for how much yee receive in pleasures here, so much shall be added to your torments here-*

John 14.3.

Esai 13.7.

Luke 6.24.

Wisd. 6.6.
Revel. 18.7.

*hereafter.* Wherefore, O my ſoule, cloſe up all with this Corollary; that the forbearing thy portion in this world with Chriſt; gives thee right in Chriſt, to have a portion in Heaven, and that the enduring of miſeries, which cannot long endure; is a way to paſſe to that felicity, which ſhall never paſſe away.

A litle hath beene ſaid of infinite much that may be ſaid concerning the preface. It followes now, to ſpeake of the Prayer it ſelfe, which is digeſted into a ſtructure and compoſition, ſo abſolute, and yet ſo rare, that whilſt it ſtretcheth it ſelfe to all; it is comprehended but of a few; whilſt the ſimpleſt in it may ſee their defects; the wiſeſt by it may amend their defects; and if underſtanding bee neceſſary to learne other leſſons, this Leſſon is neceſſary to learne underſtanding.

Pſal. 19.7.99. & 130.

If a man ſhall thinke of mending the penning of this prayer; hee may as well thinke of mending the framing of the world: which, if hee ſhould goe about to make proofe of in particular; he would in generall make himſelfe ridiculous. For, if he ſhould adde any thing, he would make it ſuperfluous; if diminiſh, defective; if alter, deformed: and ſuch a one would hee prove, that ſhould preſume upon mending theſe Petitions; ſeeing there is nothing that concernes either the life preſent, or the life to come: nothing that concernes either Grace or Glory: nothing that concernes either Antidote or Phyſicke for either ſoule or body, but

Eccleſ. 18.6.

it

it is all here; and all so fully and perfectly here, that whatsoever the wit of man shall devise further to these ends, will be but as branches out of these rootes, or as deductions out of these principles; and may adde in bulke, but not in weight. And he should not erre, that would affirme that Christ shewed himself as perfectly to be God, by making this Prayer, as by doing his miracles. For (to let passe the many causes of admiration in it, that it is so compendious, and yet so copious; that it is so plaine, and yet so intricate; that it is so familiar, and yet so sublime; that it is of so few parts, and yet so compleate; all which are characters of Divinity) who could have given warrant to the sonnes of men, to call the God of Heaven their Father; but hee onely who is the Sonne of God, and God himselfe? we call God *Almighty*, by his owne warrant to *Abraham*; and we call him *Iehovah* by the same warrant to *Moses*; but we cannot call him *Father*, but onely by this warrant from Christ: who purchased the name for us, and bestowed it upon us. It is true, God offered himselfe to the Jewes, that he would be their Father, and they should bee his sonnes; but it was with relation and presupposition of receiving Christ; whom because they rejected, they never went further than their Father *Abraham*: Neither indeed (to our understanding) had God power in himselfe to communicate his Name of Father to us, but onely in Christ, seeing Christ had in him the whole interest of his Father, as being his onely Sonne. Psal. 83. 18.

And

And now in making Eſſayes, upon the Petitions following: if I ſhall ſeeme unto any, and thereupon he blamed, that I am not conſtant in any one certaine, eyther explication or application of them: he may know, that theſe petitions hath ſomething like in our underſtanding as the Planets have amongſt themſelves; which alter their forces and even their natures, according to the diverſity of their aſpects. And if he complaine for want of order; he may alſo know that though Art uſeth method, yet meditation uſeth none; but receiving her Company as they come; make uſe of them in Troope, and not in Files.

God finiſhed the world in ſixe daies: and Chriſt finiſhed this prayer in ſixe Petitions: that ſo the workes which Chriſt framed for man, and the words which God formed for man, may have a correſpondence. But is not here a fault at firſt? Is it not preſumption to come to God, with ſo many ſuites at once, and thinke to ſpeed in them all? were it not modeſty, to doe as *David* did, for hee made but one Petition; *Vnum Petii à Domino; One thing have I aſked of the Lord:* and Chriſt himſelfe in another place, told *Martha* as much, *Vnum eſt neceſſarium*: One thing is needfull; ſo that, either there hee comes ſhort in his account: or here he makes more a doe than needs: for if but one thing bee neceſſary; One Petition might well enough have ſerved: and moſt of all, it may ſeeme ſtrange in Chriſt, who ever uſed rather ſubſtraction than multiplication;

Pſal. 27. 4.

Luke 10. 42.

one; as of ten Commandements he made but two; and now, that of one Petition hee ſhould make ſix? But, O my ſoule, bee it farre from thee to have ſuch thoughts, to raiſe ſuch ſcandall: For the Commandements are duties, and duties are burthens; and in abridging them he performes his promiſe, *Come unto me, and I will eaſe you*: and well he might abridge them to us, who hath indeed performed them for us: but the Petitions are graces; and the more Graces, the more grace: the more Graces wee receive from God, the more grace wee are in with God: and Chriſt will not onely ſubſtract burthens, but as well alſo multiply graces: although in truth theſe ſixe Petitions are all in effect but one Petition: that having called God *Our Father*, wee here deſire to be his Children: but wee muſt obſerve a difference in being Gods children, and being children of men; for here we are children firſt, and afterwards we do our duties; but there we do at leaſt ſome duties firſt, and afterwards we are children; as it is ſaid: *As many as received him, to them hee gave power to bee the ſonnes of God.* And indeed, though Chriſt dilate it to us here in ſixe Petitions for our underſtanding, yet preſently after the delivery of them, he ſeemes to reduce them againe: to one Petition, where he ſaith; *How much more ſhall your Heavenly Father, give the Holy Ghoſt to them that deſire him?* for to deſire the Holy Ghoſt is all in effect that wee deſire in theſe ſixe Petitions; which therefore ſome would have to be ſeven:

Matth. 5. 25.

Iohn 1. 12. Rom. 8. 14.

Luke 11. 13.

that so they may answere to the seven spirits, which S^t. *John* speakes of, to represent the Holy Ghost. Indeed the three last are properly and barely petitions, but the three first are as Christ said of *Iohn Baptist, that he was a Prophet, and more than a Prophet*: so these are Petitions, and more than petitions; for they are, both *Hallelujahs* and *Hosannaes*: For we glorifie God by the first, that he is our Father; by the second, that he is our King; by the third, that he is our Master; and they are petitions also: the first, that wee may be his obedient children: the second, that we may be his loyall subjects: the third, that we may be his dutifull servants. And from these three first, growes a confidence unto us, of obtaining the three last, which therefore seeme subordinate to them; that as a Father, he will give to us his children bread & sustenance; and as a King hee will grant to us his subjects, a pardon of our trespasses; and as a Master, he will not lay upon us his servants, greater burthens than we can beare.

Revel. 11. 4. Isa. 11. 2.

But may not this Paraphrase be oppos'd? hath not this Prayer a correspondence rather, with the fall of Angels; and doth it not make a resemblance of our condition to theirs? but that they were cast downe all at once: and we here fall downe by degrees: for at every petition we take a fall. At the first wee seeme to set out in a high hand, and as though we needed nothing in our owne behalfe, we aske all for God. In the second, we fall to asking for our selves: but yet; no lesse than a Kingdome. In the third, we

we are glad of the condition to be ſervants: In the fourth we fall to the ſtate of plaine beggars: In the fifth we fall yet lower, and come to be in debt: In the laſt we fall to the loweſt, to be in priſon, and that under Satan. And now wee are fallen as low as the Angels that fell: or rather ſo much lower as we are under them. This indeed is the progreſſe of our condition in our ſelves; but Chriſt our Redeemer, who having put out the hand-writing that was againſt us, & faſtned it to his croſſe, deſcended into hell, to ſet open the priſon doores, to let us out; He hath put another nature into theſe petitions; and made them to reſemble rather the ſixe daies of creation: as *David* ſaid, ***Create in me, O God, a cleane heart:*** which is but this very prayer in a leſſer volume. For, as every day in the Creation, had particular workes; ſo every petition in this Prayer hath particular graces: and as it is ſaid, that God made all things at once; yet the making of each creature, is aſcribed to ſome particular day; ſo this prayer is the ſupplication of the whole body of the Church, and of every Member thereof; yet each petition ſeemes to have ſome ſpeciall relation to ſome peculiar Member. for, the firſt Petition may not unfitly bee thought, the prayer of Angels: the ſecond, the prayer of the Saints departed: the third, the prayer of the Faithfull living: the fourth, the prayer of all creatures: the fifth, the prayer of penitent ſinners: the ſixth, the prayer of Infants.

Coloſ. 2. 14.

Revel. 1. 18.
Pſal. 142. 7.
Eſai. 42. 7.

Pſal. 51. 10.

Eccleſ. 28. 1.

And now having thought theſe petitions to

be for ſuch moſt proper: let us conforme our ſelves according to them: when we ſay, *Hallowed be thy Name*; let us lift up the voyces of our hearts, as if we were now joyning with the Angels in ſinging their *Hallelujah*: When we ſay, *Thy Kingdome come*; let us raiſe our thoughts, as now offering to ſet our hands to the petition of the Saints in Heaven. When we ſay, *Thy will be done*: Let us fixe our minds wholly as in the ſolemnity of dedicating our ſelves to God, with all the faithfull upon earth. When we ſay, *Give us this day our daily bread*; let us humble our ſelves as being but in ſtate of other creatures, and are glad to joyne with them in their common ſute. When we ſay, *Forgive us our treſpaſſes*; let us thinke our ſelves enrolled in the company of penitents: and as the greateſt ſinners, choſen ſpokes-men to preſent their ſupplication. And when we ſay, *Lead us not into temptation*; let us acknowledge our ſelves in the number and weakeneſſe of little children, and are glad to joyne with them, in crying for helpe: that the Angell of infants, which alwaies beholds the face of God, may bee imployed by him to worke our deliverance. And thus we ſhall not onely goe on the right way, in making our petitions, but wee ſhall have company alſo to be aſſiſtants in preferring our petitions. And doth not ſuch orderly ranking of the petitions, ſhew Chriſt to have beene a moſt skilfull Herald in ſpirituall matters? ſeeing they all take their places, according to the worth and dignity of the ſpeakers.

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In the first place, are the Angels; that as at the fall of the first *Adam*, Angels were set at the entrance of Paradise, to keepe us out; so at the comming of the second *Adam*; Angels are set here, at the entrance into Heaven to let us in. As therefore this Petition, is as the Porter to let in all the other Petitions; So holy Reverence must bee Porter at our mouthes, to let in this Petition. For when it is sayd; *Hall wed be thy Name*; may it not justly be thought the prayer of Angels? of whom it is said: that they say and sing continually; *Holy, Holy Holy, Lord God of Sabbath*; not onely say it as their prayer, but sing it as their Psalme, and chiefe Delight. *David* did well, in offering God to build a Temple to his Name; but by whom was Gods Temple built? Not by *David*, a man of blood; but by *Salomon*, a Prince of Peace: so it is well done of us to say; *Hallowed be thy Name:* but by whom doe we say, it must bee *Hallowed?* Not by us: *Non vox hominem sonat*; for how should wee Hallow his Name, who have prophaned his Image? It is a worke for Angels: fit onely for them, to Hallow his Name, who have kept holy their owne Nature; for without a nature of holinesse, his Name can never be truly hallowed. And if we understand it of our selves; will it not prove a worke of supererogation? seeing wee desire to doe more than is commanded? for the Commandement is onely, Not to take his name in vaine; and here we desire, It may be hallowed. Unlesse it be, that the commandements being Negative, they get some-

thing by Christs resolving them, into affirmatives: Or is it to shew how much the Law is improved by the Gospell? seeing it is no more in the Gospels phrase, to hallow Gods Name; than it was in the Lawes; not to take it in vaine.

But what if God have no name at all? then indeed the Commandement will be easily kept; but the Petition will be hardly granted. The Name is but a shadow of the nature; as therefore a body which were infinite could have no shadow, the shadow not beginning, but where the body endeth: so, a nature which is Incomprehensible, can have no Name; the Name being not possible to bee given, but where the Nature is comprehended. But though God have no Name, or no knowne Name to expresse him; yet hee is not without name, to distinguish him: And what is then his Name, we desire may be hallowed? his Name of Essence? or his Name in Relation? his Name as it is in him selfe? or his Name, as it is to us? Not his Name of Essence: for how can wee hallow that untill we know it, and how can we know it, untill the riddle be expounded? seeing we know him now, but *in Ænigmate*: but his Name in Relation; and as it is to us: his Name of Father, that is it which seemes most fitly to be here intended: For when we say, *Our Father*, doth not God, by the Prophet *Malachy*. seeme to interrupt us and say; *If I bee your Father, where is my honour?* for to hallow him, as a Father, and as an heavenly Father, Is to honour him, to feare him,

Mal. 1. 6.

him, to love him, to obey him, to reverence him, and to adore him.

But what should be the cause, that, in the three latter petitions, we seeme to be altogether for our selves; as appeares by our saying, *Give us, Forgive us, Deliver us*: but in the three former there is no mention of Us at all, as though we were no parties to them? Is it not that we are or ought to be, more jealous of Gods honour, than carefull of our owne benefits? and therefore when we say, *Hallowed be thy Name*; wee dare not say, Of us, lest wee should make God a Musicke of too few voyces. And when we say, *Thy Kingdome come*; we dare not say, to us: lest we should assigne his Kingdome too small a Territory. And when we say, *Thy will be done*; wee dare not say, by us: least wee should stint God in the number of his servants. But wee say; *Hallowed bee thy Name*, and stoppe there: that so no mouth may be stopped from hallowing it: wee say, *Thy Kingdome come*, but name not whither: that so it may be intended to come every whither: we say, *Thy will be done in earth*, but tell not by whom in earth; that so it may be done by all in earth.

By Hallowing Gods Name; we meane, not to make it holy; for it is holinesse it selfe: Nor to make it more holy, for it is infiniteness it selfe: Nor to keepe it holy, for it is eternity it selfe; but to joyne with the Heavens in declaring his glory; and with the firmament in shewing his handy-worke: as, then onely hallowing his

his Name, when we name him onely holy; and therein consisting our worke of sanctifying him when in him we acknowledge, our workes to be sanctified.

To hollow the place wherein it pleased God to stand; *Moses* put off his shooes from his feet: to hallow the day whereon it pleased him to rest, the Jewes put off the works of their hands: and, to hallow the Name which hee vouchsafed to take, we must put off from our tongues all unreverent discourses; and from our lives all prophane conversation. And as Gods Name is *Vnguentum effusum*, hath many dispersions in our understanding: so our hallowing it must have *Lingas dispertitas*, Cloven tongues to convey it to his hearing: his Name of Father must be hallowed by love; of Lord, by obedience; of Judge, by uprightnesse; of Almighty, by feare; and of everlasting, by constancy.

But is there no service we can doe, that will serve Gods Name, but onely our hallowing it? we have love, and glorifying, and admiring; and will none of these serve the turne? If we should say, loved bee thy Name; that would be too little: for God himselfe allowes us to love our neighbours; and indeed, every creature of God, that is usefull to us, deserves our love. Or if we should say, glorified bee thy Name, that would not be enough; seeing S^t. *Paul* tels us, *that one Starre excels another in glory:* and indeed the Heavens in shewing the glory of God, deserve themselves in some sort to be glorified. Or if we

we ſhould ſay, Admired be thy Name, that would not be ſufficient; ſeeing an Angell told *Manoah*, that his Name was admirable. And indeed, the Angels are Creatures of ſo tranſcendent eminency, that they juſtly deſerve our admiration. But when we ſay, *Hallowed be thy Name*, this ſets it apart, & ſets it above all other names; and it is ſo properly, that it is onely belonging to the Name of God, and altogether incommunicable to any creature. For though we may ſay of Angels, that they be holy; yet we cannot ſay to any of them, *Hallowed be thy Name*; ſeeing their holineſſe is onely in dependence and a quality: Gods onely independent, and a ſubſtance; and it was an inſcription upon the Mitre of *Aaron*, as not onely due to God, but due to him in the higheſt place, *Holineſſe to the Lord*. O Lord God; ſo ſanctifie the faculties of my ſoule, that I may love thee for thy goodneſſe; and glorifie thee for thy love; and admire thee for thy glory; and hallow thee in them all. Iudg. 13.18.

But can we finde nothing in God, more worthy of hallowing, than his Name? ſeeing names are often changed, alwaies changeable; ſeldome true, never certaine? Our firſt parent was named *Hevah*, as being the mother of all living; and yet ſhe proved to be brought to bed of death. The Sonne of *Salomon* was called *Rehoboam*, ſignifying an enlarger of his people; and he enlarg'd them fairely, brought twelve Tribes to two. *Simon* was called *Peter*, as being a Rocke unmoveable: and yet hee was ſhaken with the

weake blaſt of a maids mouth. But, O my ſoule, conſider the Name of God is not as the name of creatures: for their names are mutable, and therefore their names deceitfull; but in God there is no mutability nor ſhadow of change. Creatures have a nature, and a name; but Gods Nature is his Name; his Name is himſelfe; for whatſoever we can rightly name of God, is the Name of God: that we may be ſure we have *Optimum*, when we have his *Totum*; the beſt in him, when the whole of him: not that any thing in God is ſo beſt, as though one thing in him were better than other, who is *Totus ſine partibus*; and *Optimus ſine gradibus*: but that he is *Totum unum*, and *Totum Optimum*; and both *Vnum* and *Optimum*; *totum Nomen*: nothing but his Name: Or to ſpeake it in plainer termes, that the nature of his Name, is not onely farre beyond the compaſſe of expreſſing, but infinitely above the reach of underſtanding.

And indeed, what can be thought ſo high; as that, which brings us ſo low, even upon our knees? and not us onely, but the Angels themſelves: as it is ſaid; *At the Name of God, all knees ſhall bow:* both of things in Heaven, and things on earth: and if this be thought impoſſible, becauſe Angels have no knees; you may thereby know there is more honour due to God than is poſſible to be given him. Yet muſt even Angels, finde ſuch knees to bow downe, as God findes eyes to looke on; and by this we may make up a true hallowing of Gods Name; if we can joyne

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the knees of our bodies as men; and the knees of our soules, as Angels, together: and bow them all downe to doe him reverence. These indeed, the bowing downe our knees with *David*; the holding up our hands with *Moses*: the lifting up our eyes with *Stephen*: are all good expressions, but they are but onely outward: It will not be a perfect hallowing, untill we come to that of *David*, *My soule, praise thou the Lord; and all that is within me, praise his holy Name.* For, that which is within must underprop that which is without: or else the bowing our knees to the ground will fall to the ground: and these outward hallowings will soone be prophaned. And therefore *David* accounted the lifting up his eyes to Heaven, a good expression of hallowing Gods Name; becaus in him the prop of it was faith, and confidence in Gods mercy, which alwaies looke upward: but the Publicane accounted the casting downe his eyes a cleane contrary motion to that of *Davids*) as good an expression: becaus in him the prop of it, was humility, and sence of his owne unworthinesse, which alwaies looke downeward: For even this also is a kinde of hallowing Gods Name; when we acknowledge the prophaneness of our owne natures. Psal. 103. 1.

But why should the hallowing of Gods Name be accounted so great a vertue; when the sinne of not hallowing his Name can bee but nominall? and nominall is much inferiour to that which is reall: and seeing it is made so great a matter, may we not justly aske, *Cui bono?* what

good get we by it? Indeed, a moſt ungratefull queſtion for the tongue to make, ſeeing this is the chiefe thing for which our tongues were made. Could Philoſophers finde cauſe enough in vertue, to love it for it ſelfe, though to themſelves there came no benefit? and cannot wee finde cauſe enough in Gods Name to hallow it for it ſelfe, though to our ſelves there ſhould come no profit? Could they find brightneſſe in a beame of the Sunne; and cannot we finde brightneſſe in the Sunne it ſelfe? For, what is vertue but, as it were, a beame of that eternall and uncreate light, which is the very eſſence of God? and by what can wee more expreſſe the eſſence of God, than by his Name? For, when we ſay, *Hallowed be thy Name* we ſay as much as, hallowed bee thy Majeſty, thy Eternity, thy Glory, thy Subſtance, thy Selfe, thy All in All. And yet perhaps it may bee ſayd, wee hallow Gods Name, not ſo much for our ſelves to get, as that God may not loſe: for what greater loſſe than diſparagement of name? which, if we that bee wormes, and no men, make ſo great account of: what may we thinke of God, for the Sunne of whoſe Glory, all the Starres of Heaven cannot make one beame? Our names are but accidentall things, and there was a time when they were not ours: but Gods Name is eſſentiall to him, and it was his before time it ſelfe was. And if we ſhould ſay, that not onely his name was, but that it was hallowed before there was either Man or Angell to hallow it; though this be more than

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we can conceive, yet it is no more than whereof wee finde a parallell : for why is it more ſtrange, that his name ſhould bee hallowed, when there was none to hallow it : than that his voyce was obeyed, when there was nothing to obey it ? as when he ſaid, *Let there be light, and there was light.* But laſtly, if men be ſo ſet upon their profit, that they will doe nothing without a fee : Is not this fee enough for them, that by it they are admitted into the Quire of Angels ? but much more, that by it they attaine to their perfection? for if every thing be then perfected when it attaines its end; then certainely are our tongues, and indeed our ſoules perfected when they Hallow Gods name, for this is their end. Wherefore, O my ſoule, let not offences, belonging onely to the name of God, be ſleighted as onely nominall : but let them be accounted, as indeed they are, of all other the moſt reall : and as it is the firſt Petition in thy Prayer, ſo let it bee the firſt care in thy heart; that thou ſpeake nothing by which his name may bee prophaned : that thou doe nothing by which it may be blaſphemed : For, though God require a ſtrict obſervance of all his Commandements : yet he profeſſeth not ſo punctually, to hold the breakers guilty in any as in this : and therefore, when in two notorious crimes, adultery and murther, hee ſpared *David*; yet in this, that through them his name was blaſphemed; he would not hold him guiltleſſe, but made him pay for it with the death of his deare Sonne.

And indeed, if wee marke this Petition well, we ſhall finde a peculiar Majeſty: an extraordinary Preheminence in it above all the other: For, it is not onely the *Primum mobile*, from which all the other have their motions: but it is the centre alſo to which all the other bend their motions. For, when we ſay, *Thy Kingdome come*: It is but to come, that wee may hallow Gods Name: and when we ſay, *Thy Will be done:* it is but for this, that wee may hallow Gods Name: and when we pray for *daily bread*, it is but to ſtrengthen us, that wee may hallow Gods Name: and when we ſay, *forgive us our treſpaſſes*, it is but to cleanſe us, that we may hallow Gods name; and when we ſay, *Lead us not into temptation:* it is but to remove impediments, that we may hallow Gods name: *O Lord, our God, how excellent is thy Name in all the world!* And where we have a triviall, yet true ſaying amongſt us, *A good beginning makes a good ending:* it can in nothing more lively be exemplified than in the marſhalling of theſe Petitions: for hee that makes his beginning at the hallowing of Gods Name, may bee ſure to make his ending in the deliverance from evill: and though it be a blaſphemous fable of the Jewes, that Chriſt learned in the Temple the name of God; by the vertue whereof hee wrought all his Miracles, yet from this blaſphemy, we may draw this verity; that it is indeed the name of God, by the tranſcendent power whereof all miracles are wrought. *O Lord, our God, how excellent is thy Name in all the World!* It was this name in which, when *Davids* enemies came about

Pſal. 8.

Pſal. 118. 12.

about him like Bees: yet in this name they were extinct. It was this name in which when divels possessed both soules and bodies of men, yet in this name they were ejected. It was this name for whose sake the Israelites were preserved in the wildernesse: the three children in the fiery furnace: *Daniel* in the Lyons Denne; and *Ionas* in the Whales belly. *O Lord, our God how excellent is thy Name in all the World!* It is this name, at the sound whereof, *the Mountaines smoke the foundations of the earth are shaken*; the Divels in hell tremble: It is this name, by vertue whereof, the bodies of the dead are raised; the soules of the Saints are glorified; the happinesse of the Angels are eternized: *O Lord, our God how excellent is thy Name in all the World!* that if wee were as *Iames* and *Iohn:* and had voices like Thunder; yet wee could never hallow this name loud enough: If wee were as *Methusalem*; and had breathes like eternity; yet we could never hallow his name long enough: If wee were as *Salomon*, and had the tongues of Angels; yet wee could never hallow this name worthily enough. *O Lord, our God, how excellent is thy Name in all the World!* Wherefore, O my soule, doe thou by this Name of God; as *David* (in the 119. *Psalme*) doth by the Law of God; whereof hee seemes jealous and so loth to leave it, that the word is no sooner out of his mouth, but hee snatcheth it in againe; and there is not so short a sentence in all this long Psalme, but the Law of God is a word in it. And so doe thou by the name of God, let it ever

evermore be in thy mouth, but ever, more be in thy heart; that thou make it not a common name, but keep it holy: for if thou take it not in vaine to Gods dishonour; thou shalt be sure not to take it in vaine to thine owne benefit; for God will plentifully blesse it; and the next newes thou shalt heare of, will be the comming of his Kingdome.

And that wee may know Gods Name to be a substance rather than a Word; or a Word of substance, we shall finde it to be hallowed or prophaned, by Actions rather than by words; or by words that make Actions: as *Abraham* hallowed Gods name, when hee offered his sonne *Isaac*: becausse he beleeved, that he was faithfull, that had promised: but *Moses* hallowed it not at *Meribah*; when he said to the people: *Now ye Rebels, shall wee bring yee water out of this Rocke?* Not that *Moses* himselfe doubted, but that *he spake unadvisedly with his lips*; & made the people doubt; he doubted; and so whilst God honoured him, by manifesting his new Name of *Iehovah*; hee forgot to honour God, by magnifying his old Name of *Saddai*. And if *Moses* for want of perfectnesse in this Petition; *were hindred from entring into the Terrestriall Canaan*; was it not to bee a Type for us, that we for want of perfectnesse in it, may be hindred from entring into the Heavenly *Canaan?* O then, my tongue, make thee perfect in repeating it: and O my heart, make thee perfect in recording it; and O my life, be thou perfect in acting it: that when ye have done with saying,

Numb. 20. 10. Psal. 106. 33.

Numb 20. 12.

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*Hallowed be thy Name*, in Earth amongſt men: ye may be admitted to ſay: *Holy, holy, holy*, in heaven amongſt Angels.

If Gods Name were to bee hallowed with multiplicity of words; there are men of Inceſſant Tongues; like the Prieſts of *Baal*, that ſtood bawling to their Idoll, from morning till night: that were likely to doe it: Or if it were to be hallowed with eloquence of words; there are men of curious language, that would bee as fit to doe it; as the old Oratours were, to make their Panegyricks to Princes: Or if it were to be done with great & mighty words; there are roaring men in the world, might be as able to hallow it, as *Goliah* the Philiſtine was to blaſpheme it: but none of theſe have coales from the Altar: and the hallowing of Gods Name, is a Sacrifice; and muſt be done with fire; a fire of feare and reverence, burning in the heart; and ſending forth flames of holy and devout thoughts in the mind; of godly and ſanctified communications in the tongue; of lowly & chaſte aſpects in the eyes; of innocency and deeds of charity in the hands: and when every part both of body and ſoule, hath thus contributed its heate: there will then be made as perfect a ſacrifice to hallow Gods Name, as the *ſacrifice of peace offering*, which *Salomon* offered at the Dedication of the Temple. 1 King. 8. 65.

It is a great encouragement to men for doing of any thing: when they can ſee apparent reaſons why they doe it: but what reaſons doe we ſee here, for hallowing of Gods Name? O my

ſoule, art thou ſo blinde of ſight, ſo dull of underſtanding? Haſt thou ſaid, *Our Father which art in heaven*, and doſt thou conſider his love, as being our Father: his Majeſty, as being in heaven: and doſt thou complaine for want of reaſons to hallow his Name? as a Father, he hath created, and begotten us: he hath Elected and Adopted us: hee hath preſerved and redeemed us: and have we not reaſon then, to hallow his Name, as creatures as living creatures, as reaſonable creatures, as ſervants, as children, as heires, as bondmen freed, as lepers cleanſed, as dead men revived and borne anew: and if we ſhould ſet our ſelves to reckon them up all; it is not the ſtarres of Heaven that would be counters enough to ſumme them. And if his love afford us ſo many reaſons: doth not his Majeſty afford us as many more? He is in Heaven, not within Heaven; within it, but not contained; contained, but not defined. Hee is in heaven, and that makes the Sunne ſo bright: which, without his being there ſhould have no brightneſſe: He is in heaven, and that makes the Heavens ſo glorious, which without his being there ſhould have no glory. Doe wee ſee how bright the Sunne is, and doe we not conſider how great his brightneſſe is, that made the Sunne? Doe we ſee how glorious the heavens are, and doe wee not conſider how great his glory is that made the heavens? Hee is in Heaven, that he may looke downe in mercy upon us on earth: and he is in Heaven, that we may looke up in fayth to him in heaven; Hee is in

heaven

heaven to let us downe the Angels ladder from heaven: and he is in heaven to draw us up to be as Angels in heaven: and if we ſhould ſtand to finde out all the reaſons, which may bee drawne from the conſideration of his Majeſty, for the hallowing of his Name: It would not be a worke for time but for eternity: for as we know not where to begin, in that which is incomprehenſible; ſo we ſhould never know how to end, in that which is infinite. O my Lord God, ſo enlighten my underſtanding, that I may ſee the reaſons *of hallowing thy Name*; ſo ſanctifie my nature, that I may above reaſon be able to hallow it.

We ſay here, *Hallowed be thy Name:* but might we not ſay better with *David*: *Laudate Dominũ omnes Angeli ejus: Praiſe the Lord all ye Angels?* For ſo, we ſhould commit Gods honour to the care of Angels, who wee may be ſure, would alwaies be carefull of it; whereas now leaving it indefinite; while it is committed to none, it may be omitted by all. But is it not that *David* could goe no higher than Angels, for hallow- of Gods Name; *In concreto?* but Chriſt teacheth us here to goe higher, in *Abſtracto:* for creatures, how eminent ſoever, are yet but limitted: and limitted as well in action, as in eſſence: where the hallowing of Gods Name, is in it ſelfe, unlimitted: and therefore we juſtly abſtract it from all matter of the inſtrument, which neceſſarily inferreth a reſtraint: and leave it indefinite, which is capeable of being infinite.

But is this Petition, ſeated onely in Mount

Pſal. 40.16.

*Gerizim*; to warrant *David* to ſay, *If any man ſeeke the Lord, and love his Salvation: let him rejoyce alwaies and be glad; and ſay continually, The Lord be magnified?* and doth it not as well reach to Mount *Ebal*; and warrant the Church to proclaime? If any man with *Goliah*, defie the armies of *Iſrael*, and vilifie Gods power; let him be *Anathema:* For *Hallowed be thy Name.* If any man, with *Rabſakeh*, ſeeke to withdraw the peoples hearts from truſting in the living God; let him be *Anathema:* for *Hallowed be thy Name.* If any man with *Iulian* ſhall ſay in deriſion of Chriſt, *Vicifti Galilæe*; let him be *Anathema:* for *Hallowed be thy Name.* And let *Anathema's* be ſtill proclaimed, againſt all the blaſphemers of Gods Name, till there bee no more left: that two Mountaines, at laſt may meete, *Ebal* with *Gerazim*; and hell it ſelfe be forced with griefe to houle, what with joy it cannot ſing; *Hallowed be thy Name.*

We have thought this Petition moſt proper to be ſaid of Angels, but may we not appropriate it to our ſelves; and exclude the Angels from ſaying it at all? Indeed as it is here placed, perhaps we may. For having called God *Our Father*, and this petition comming ſo immediately upon it; wee ſeeme to pray, that his Name of *Father* may be hallowed by us: and if wee underſtand it ſo, what have the Angels to doe to ſay it? They may ſay; *Holy, holy, holy, Lord God of Sabbath:* and ſo hallow him in his Name of *Lord*, as ſervants; but to hallow him in his Name of *Father*, as ſonnes, they cannot.

not. Not but that the Angels are the children of God by creation and grace of holineſſe; but that they are not the Sons of God by regeneration and grace of adoption: this dignity is only proper to men, as being members of Chriſt; who tooke our nature upon him, and not that of Angels. But ſeeing *David* hath brought into this Quier, not onely the Angels in heaven, but the heavens themſelves; not onely the Trees and Cedars of the Mountaines, but the Mountaines themſelves; not onely beaſts and creeping things of the earth, but the earth it ſelfe: Let not us ſo ſtreighten the Name of God, as that we leave out Angels; (who are our ſweeteſt Quiriſters) nor yet other Creatures, (who are our loudeſt voyces;) ſeeing loudneſſe alſo hath a place in this Muſicke, as *David* ſaith, *Sing yee loud unto the Lord, all the earth*, leſt ſeeking to increaſe our owne dignity by propriety of the ſong; we detract from Gods glory by reſtraint of the ſingers. And enter not, O my ſoule, into the ſhame, to thinke that where all other creatures doe directly ſing it, we onely do but make ſute to ſing it, & it is thought in us a good degree of doing it; if we can but onely pray to doe it.

Heb. 2 16.

Pſal. 148.

Pſal. 118.

And indeed we have need to pray to doe it, ſeeing praying to doe it, is all in effect we can doe of it, to any purpoſe. For our hallowing can be, but as our underſtanding is: and our underſtanding can bee but as it gets ground from our ſenſes to ſtand upon. And what ground can our underſtanding have for this, from any ſenſe of ours? we cannot heare him

so much as to call us by our names, as *Samuel* did: we cannot see him so much as flaming in a bush and not consuming it, as *Moses* did: we cannot touch so much as the wounds of Christs side, as *Thomas* did: and from whence then should our *understanding* take its rising? It is true, wee see the heavens, *and they declare the glory of God*, but we sleight them through too much familiarity; wee heare his words in the Law and the Gospell, *and in them is eternall life*; but wee regard not them, as having them but at the second hand; and they but touch us, as it were, at the bound: but if we could heare God speaking himselfe, as the Israelites did in *Sinai*: or if wee could see but the back-parts of God, as *Moses* did in the rocke, but most of all, if we could see the face of God, which all his Saints and Angels behold in Heaven; then indeed we should not need this prayer any longer: for the very sight would worke in us the effect of the prayer: and as *Peter*, at the onely transfiguration of Christs humanity, was so much astonished that he spake he knew not what; yet thus much was even extorted from him by the glory of the sight to say, *Bonum est esse hic*: so when we shall come to enjoy the vision of God, and *to see one sitting upon the Throne, like a Iasper-stone*: though wee shall be never so much astonished at the glory of the sight; yet this will even be extorted from us, to say with the 24 Elders, *Thou art worthy, O Lord, to receive glory, and honour, and power*: and we shall fall of our selves into the song of the Angels,

Ekod. 33. 11.

Revel. 4. 3.

Revel. 4. 10.

Angels *Holy, holy, holy Lord God Almighty*, and not onely say it, but never cease to say it: for seeing our beholding will bee cause of our admiring, and our admiring cause of our saying: we shall never ceaseto say it, because never cease to admire it; and never leave admiring it, because never leave beholding it. And indeed till we shall come to see his face; we shall never perfectly hallow his Name; and therefore what we want in ability, wee must supply with prayer: that seeing our words doe but halt after our understanding, and our understanding after his glory; with our hearts wee may adore him, but adore him as incomprehensible; and with our tongues we may hallow him, but hallow him as *unspeakeable*. When we pray for the hallowing of Gods Name, we pray implicitely for all things necessary and conducing to it: we pray for the agent, and for the instrument; we pray for the time & for the place; we pray for the speaker and for the hearer; and in one word, we pray for the propagation of the Gospell, that dores may be opened to all men of faith, that so the building may goe up of the new *Ierusalem*: That *so labourers may bee sent into Gods harvest*, that so *the weeds way be pluckt up, and the good Corne brought into the Barne*: that there may bee *joy in Sion*; *and peace within her walls*: that, not *the Trumpet of Warre*, *but the Trumpet of Praise and thankesgiving may be heard amongst us*: that all eares may be circumcised, and all tongues touched with Coales from the Altar; that so nothing be spoken, nor any thing

be

be heard; but tending all to the honour & glory of Gods Name.

This petition ſtands neereſt unto God of them all; and makes us ſtand neereſt to the Angels, and gives us ſeaſin, as it were, of what we ſhall be hereafter; when wee ſhall be ſenſible of the ſweetneſſe of it: though now, fleſh and blood find little reliſh in it; having tongues to ſay it, but not to taſte it; untill they ſhall put on incorruption. For as little account as men make of it here, this very hallowing of Gods Name is the higheſt ſteppe of the Angels ladder to happineſſe: and under an Angell none can climbe it. And it may bee called the petition of ſanctity: for by it we are reduced *ad ſimilitudinem Dei*; *Be ye holy, as I am holy.* And it is proper to this petition, that this onely is eternall; and as it is our firſt petition here on earth, ſo it ſhall be our laſt in heaven, for it ſhall laſt in heaven, when all other petitions ſhall have an end. For though *Hoſannaes* ſhall ceaſe with the ceaſing of faith and hope: yet *Hallelujahs* ſhall continue with the continuance of charity; and not onely continue, but be continuall.

But may wee not thinke, that theſe words, *Hallowed be thy Name*, are not properly a petition; or any part of our prayer: but rather a complement and ſolemnity attending upon the Name of God? as the *Iewes* manner is not onely when they name any of their famous anceſtours; they alwaies adde ſome words of benediction, as ſpeaking of *Moſes*; they alwaies adde *Zecharono liberacha: Memoria ejus in benedictione*,

as

as we also use to say, *Of blessed memory*; but much more speaking of God, they always adde *Hacadosh Baruch Hu: Sanctus Benedictus ille*, which is in effect, the same we say here, *Hallowed bee thy Name:* and it would fall out well to understand it thus; that so, we may make Christ as good as his word; for then, *Thy Kingdome come*, will prove the first petition: and it will bee as Christ said, *Seeke first the Kingdome of God, and the righteousnesse thereof, and all things shall bee ministred unto you:* for having sought the Kingdome of God, by this petition, and the righteousnesse thereof by the next; all other things are ministred unto us by the petitions following: For, we have a Deed of gift of all temporall things by one; and a generall pardon of all faults, by another; and a Protection royall from all evill, by the last. But, O my thoughts, wander not in such by-paths by your selves: where being alone, you are not onely in danger to goe out of the way; but you are in a way to fall into dangers: but keepe the road, where you have company and conduct; that will always keepe you right and guard you safe: for these words, *Hallowed be thy Name*, shall well enough, and most justly be a petition, and a part of our prayer: and yet Christ nevertheless be as good as his promise: for this petition, *Hallowed be thy Name*, refers onely to the honour of God; but of those, which relate to our own benefit: *Thy Kingdome come*, is worthily the first; and so Christs counsell stands firme. *Seeke first the Kingdome of God, and all other things shall be ministred unto you.*

Next unto the Angels in Heaven, are placed the Saints in Heaven; for when it is said, *Thy Kingdome come*; may it not fitly be thought the prayer of the Saints departed? of whom it is said, that lying under the Altar, they cry, *How long, O Lord, holy and true; wilt thou not avenge our blood upon them that dwell upon the earth?* we all indeed pray for the inchoation of the Kingdome of Grace: but these are properly they, that pray for the consummation of the Kingdome of glory: when all things shall be made subject to the Father, and God shall be all in all. And it remaines onely for these to pray for this Kingdome, seeing they are already lifted up above all other Kingdomes; having the Kingdomes of the World in contempt; and the kingdome of Satan in subjection; and as for the Kingdome of Grace; they have it already in perfection.

Revel. 6. 10.

Though wee have stiled this Petition, the prayer of the Saints departed; as being the most eminent persons that can say it; yet we doe not thereby exclude our selves, but we enter common with them; or rather we pray for a Kingdome more then they doe: They onely for the Kingdome of Glory: we, for the Kingdome both of Grace and Glory; yet may we justly call it theirs, seeing they began it to us, and continue it with us, and enforce it for us.

But doe not the words of this Petition crosse one another? and is there not an opposition betweene them? For, Kingdome is a word of Majesty: and comming is a word of inferiority; at most

moſt, of equality; and ſo we ſeeme to pray to Gods diſparagement, we make a ſuperiour inferiour, at moſt but equall. But is it not, that wee meane not here a deſcent, but an extent of the Kingdome: and a comming, not of duty, but of grace? and ſo neither the Kingdome diſdaineth the comming; nor the comming diſparageth the Kingdome; but Kingdome and comming, are magnified both in their uniting.

This Petition at firſt ſight, ſeemes to flatter fleſh & blood, aſking as they themſelves would wiſh; but Chriſt hath taken them downe from any ſuch hope: profeſſing plainly that his Kingdome is not of this world. And though it may be thought ambition, to aske ſo great a matter as a Kingdome; yet is it in truth humility: for, untill we attaine to this Kingdome, wee cannot be wholy Gods true ſervants: and it is reaſon, the ſuite ſhould be the greater, becauſe we are likely to tarry longeſt for it. But is it not ſtrange to ſee us come as we doe here, *In forma Pauperis* to aske a Kingdome? yet ſo we muſt doe, and ſo hath Chriſt proclaimed it; *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of Heaven.* And yet if wee marke it well, as poore as we ſeeme to come, we ſhall finde, that *Salomon* in all his royalty, was not cloathed as we are by this Petition; for by it we are clothed here with ſanctification, that we may be cloathed hereafter with immortality. Math. 5. 3.

Some ſeditious heads may here take occaſion to thinke; that to pray for this Kingdome, is to pray againſt all earthly Kingdomes; and to

disthrone Gods Lieutenants of their authority. But know, O world, that this Kingdome, though it take away our subjection to the world; yet it taketh not away our subjection in the world; though we be not of the world, which S. *James* taxed for *Enmity with God*; yet wee are of the world, which *Augustus* taxed for tribute to *Cæsar:* and this tribute must be paid as well from our hearts as from our purses; for out of the duty we owe him that hath placed us in his service, wee learne to be contented to serve every one in his place.

Iam. 4. 4. Ioh. 17. 16.

When we say this Petition, wee meane not, that Gods Kingdome should so come to bee here, as that it should be no where else: for, this were but to remove it whilst wee seeke to enlarge it; and to make that finite, which is infinite: but we pray onely for the beames of the Sunne of righteousnesse; not for the Sunne it selfe: for the power and priviledges of the Kingdome, not for the body: that as Christ saith, *No man can come unto me except the Father draw him*; So wee must properly understand, the Kingdome to come to us when the Father drawes us, and makes us come unto it: and so in effect our petition is this; that God by his Spirit would so rule over us, that our spirits may wholy be ruled by him; and that his Kingdome of Grace may so come unto us, that wee may come at last to his Kingdome of Glory.

But what need we to pray for the comming of this Kingdome? for seeing it is infinite, it must needs

needs be every where; and being every where, it must needs be here already. But is it not, that there is a difference betweene the being of this Kingdome; and the comming? It is indeed every where, but it comes not every where. It is in the wicked upon earth: and it is in the damned in hell: but it comes onely to the faithfull on earth, or to the Saints in Heaven; for where it onely is, it is in power or justice: but where it comes, it is in love and bounty: where it onely is, it leaves us at sea, and suffers us to suffer shipwrack; but where it comes, it brings us into the Haven, and sets us safe on shore. Rev. 3.20.

This Petition hath but three words, and each word may have its Emphasis; each Emphasis its Meditation. For if we place the Emphasis upon the last word: the Meditation may be this, that the ambition is not in asking a Kingdome, but that we must have it come to us: as though we thought our selves too good to goe to it: but alas, poore lame soules, wee cannot goe to it, though we would never so faine: for the truth is, wee are in bondage to another Prince; that unlesse this Kingdome come and free us, our Fetters will not suffer us to stirre a foot. But is not this directly contrary to that which Christ saith: *Come yee blessed of my Father, inherite the Kingdome prepared for you?* for here we pray, that the Kingdome may come to us: and there wee are invited to come to it: Here wee are the marke, and the Kingdome is the commer: there the Kingdome is the marke; and wee the commers. This indeede may seeme wonderfull in

our eyes, seeing nothing is more wonderfull in nature, than the nature of this Kingdome is. It comes to us as our Ransome: We come to it as to our Triumph: It comes to us, as it came and sate upon the Apostles in fiery tongues: wee come to it, as *Elias* went up in a fiery Charriot. It comes to us, as the kingdome of Grace: wee come to it, as to the Kingdome of Glory.

And if wee place the Emphasis upon the second word: It may be seconded with this Meditation: It is true, we are in this world as in a Warre, and have many enemies to assault us: but will no lesse aid than a Kingdome serve us? Have we not Forces of our owne, which we may muster up, and make resistance? This indeed was *Pelagius* his dreame, but all men that are awake, find it otherwise. For seeing those forces did not serve our first Parents, who were strong and at liberty; what hope is there for us, who are weake, and in bondage? But might it not serve to require the helpe of *Abraham?* For *Abraham* was Gods friend; and men will doe much for their friends; how much more will God? This also hath beene, and is still the ignorant fancy of some men; therefore ignorant: because *Abraham* is ignorant of us, and knows us not: and seeing while hee lived, hee came short by ten, in helping the Sodomites, whom hee knew: hee is like to come much shorter now in the helping of us whom hee doth not know. But would it not be sufficient to pray for the aid of Angels? as God promised *Moses*, that his Angell should goe with him: and we

Esa. 41. 8.

Esa. 63. 16.

may

may be ſure, that God knew wel, what aſſiſtance would ſerve. Of this Error, it ſeemes by Saint *Paul*, ſome Coloſſians were in danger; but wee ſee *Moſes* would not truſt to that helpe neither; but flatly refuſed it: (It ſeemes he tooke Gods offer but as a triall) and unleſſe God would goe himſelfe, hee thought it no boote for him to ſtirre. And indeed, who can thinke it reaſonable for Sonnes to rely upon their Fathers ſervants; For we *fight not with fleſh and blood, but with Principalities and Powers*; and ſeeing wee have a Kingdome to aſſault us; wee muſt likewiſe have a Kingdome to aſſiſt us; Neither our owne Forces; Nor Succour of Saint; Nor aide of Angells will ſtand us in ſtead; God himſelfe muſt goe forth with our Armies, or we ſhall never be able to overcome.

Col. 2. 18.

Exod. 33. 15.

Eph. 2. 12.

And if we place the Emphaſis upon the firſt word: It may then raiſe our mind to this Meditation: There are many competitors for this Kingdome to rule over us: but above all, though the baſeſt of all; the bramble Satan catcheth hold of us to get it: God is the true Olive-tree; but hee cannot take it upon him unleſſe hee ſhould leave his fatneſſe: Hee is the true Fig-tree, but hee cannot be King over us, unleſſe he ſhould leave his ſweetnes: and that fatneſſe, and that ſweetneſſe he left: (the Father when hee gave his Sonne: the Sonne, when he gave his life) and now let all the Trees of the wood rejoyce: for, *Thou O Lord art worthy to receive all glory, and honour, and power; and the Lord ſhall raigne for ever.* And what then ſhall we render for

Eſa. 26. 13.

Iudg. 9. 14.

Zach. 4. 11.

1 Chro. 16 33. Pſal 96. 12.

for this ineſtimable favour, in taking us to be his ſubjects? O let us offer him not only the tenths of our labours; but the firſt fruits of our affections: let us open not only the doores of our lips, but the gates of our hearts; that this King of Glory may come in. And when thou vouchſafeſt, O my Lord, to come with thy high Majeſty under my low roofe; and to worke a miracle, by having that greatneſſe which the world containeth not, contained in the little corner of my breaſt; Vouchſafe alſo to ſend thy Grace for the Harbenger of thy Glory; ſeeing there can no roome be dreſſed up againſt thy comming, but only by thy comming: and no place can be reckoned fit for thee, until it be made fit by thee. Poſſeſſe me wholly, O my Soveraigne; reigne in my body, by obedience to thy Lawes: and in my ſoule, by confidence in thy promiſes: Frame my tongue to praiſe thee, my knees to reverence thee, my ſtrength to ſerve thee, my deſires to covet thee, and my heart to embrace thee: that as thou haſt formed mee to thine Image: ſo thou mayeſt frame me to thy Will; and as thou haſt made mee a veſſell, by the ſtamp of thy Creation, to ſerve thee on earth; ſo thou mayeſt make me a veſſell of honour, by the privilege of thy Grace, to ſerve thee in thy Kingdome.

Pſal. 24. 9.

In ſome, the world Governes, and he who is Prince of this world, the divell: and this government is a very tyranny: the people here are not ſubjects but ſlaves: they have fetters on all their faculties; and if they doe not feele them, it is becauſe

becauſe they are paſt feeling. The aire of this place is onely Fogs and Miſts, which both blind their eyes, and infect their ſpirits; and makes it their Paradiſe to be wallowing in puddle. He is no true Prince, but an uſurper, and therefore rules all by force and falſehood: He takes upon him to be their Pilot; lancheth them out into the maine, and then leaves them to ſtormes and tempeſts: and their Haven is to ſplit againſt the Rocks. So here is no being for thee, O my ſoule, thou haſt neede to make haſte hence, and to ſeeke thee out ſome better harbour. In ſome the fleſh governes; and they which be Ladies of the fleſh, Pride and Luſt: and this government is a very Anarchy: Every baſe fancy hath an even ſway, with noble reaſon; Wiſdome here is not juſtified of her children; they may ſpeake the language of *Canaan*, but they are all natives of *Sodome*; their eyes are ſeeled up; yet their flight is only downe hill: for they are travelling to the bottomleſſe Pit. So this, O my ſoule, is no place for thee neither; No reſting for thee here; ſeeing here is no reſt, but all in motion; and all motion here is commotion. In ſome the Spirit governes: and hee who is the Father of Spirits, God himſelfe: and this government is a perfect Kingdome: Hee hath Majeſty for his Crowne: Mercy for his Seat: and Juſtice for his Scepter. He hath Wiſdome for his Counſellour; Almightineſſe for his guard; and Eternity for his date. He hath Heaven for his Palace; the Earth for his foot-ſtoole: and Hell for his priſon. He hath Lawes to which nature aſſents, and

Eſay 47. 7.

reason subscribes; that do not fetter us but free us: for by them nature gets the wings of Grace, and transcends the earth: Reason gets the eyes of faith, and ascends up to Heaven. He hath a yoke indeed, but it is easie: a burthen, but it is light: his reward is with him, and his worke before him. He is established in his Soveraignety, not by his subjects election of him; but by his election of his subjects: not as raising himselfe to a higher Title, but as humbling himselfe to a lower calling: and as not receiving it, from a Predecessour who is before all: so never leaving it to a Successour, who is after all. This is the place where my soule shall dwell, here will I pitch my Tabernacle: Only, O Lord let me be taken into the number of thy subjects; and endue me with the privileges of thy Kingdome: and I will freely and faithfully serve thee for ever. Other Lords, besides thee, have heretofore ruled us; but now we will remember thee only, and only thy Name.

Esay 40.10.

Esay 26.13.

When we make this Petition to God, that his Kingdome may come; wee should doe well to remember a Petition which God makes to us, *My Sonne, give me thy Heart:* For, unlesse we give God our hearts, whither can wee thinke this Kingdome should come? For, if it come to the eares, as oftentimes it makes offer at the hearing of Gods Word; it findes that, only a Thorowfare which lies open on every side; and no fit place to make a residence in: and therefore commonly goes away as it came; and makes no stay there. And if it come to the eyes, as seme-

Prov. 23. 26.

ſometimes it offers at the ſight of God workes: it findes them not able to ſtay long open, but muſt have their windowes ſhut in, and ſo are apt to keepe it out; or if they ſtand open, they are apt to let in vanity, which this Kingdome likes not; and therefore cannot abide to abide there neither, but vaniſheth away. And indeed, theſe are the Out-places; this Kingdomes loves to be within us, as Chriſt ſaith, *The Kingdome of God is within you*: and wee have no place within us, fit to make the Seat of a Kingdome, but only our heart; and this indeed hath no back-doore to let it out, as the eare hath; nor no percullis to keepe it out, as the eye hath; but it hath a large entrance, and a boundleſſe circuit; and therefore moſt fit to give this Kingdome entertainment. And yet, as fit as it is, God will not have it, unleſſe wee give it him; and he will not have it ſo neither; unleſſe wee give it him all: for it is againſt his Nature to have a Partner; and he cannot abide to heare of moities: either he muſt have all, or he hath nothing at all; to be a piece for God, and a piece for the world; is to be all for the world: to conclude God at all, is to exclude him from all. Wherefore, O my ſoule, mangle not thy heart in giving it to God, but give it him all: and thinke thy ſelfe happy that hee will take it all: for the more he poſſeſſeth it, the freer he makes it; the more hee dwelleth in it, the fairer hee builds it; the more he raigneth in it, the richer hee adornes it. O my Lord God, that thou wouldſt come and dwell in my heart as the

Luke 17.21.

owner of it, and reigne in my heart as the King of it: I should not then envie the Palaces of Princes, nor the Kingdomes of the earth: seeing I should have within my selfe a Palace and a Kingdome, not onely to equall, but farre to exceed them.

But what kinde of Kings will this Kingdome make us? Is it, as one saith, *Rex est qui metuit nihil?* and indeed, there is not such a King to be found amongst all the Princes of the earth: for, how is it possible they should be without feare; who have a sword hanging over their heads continually, but by a thread? yet such Kings shall we be made by the comming of this Kingdome. For whereof should wee be afraid? Of enemies? *but they shall be all subdued under our feet.* Revel. 7. 16. Of pouerty? *But wee shall hunger and thirst no more.* Of nakednesse? *But the Sunne shall not burne us by day, nor the Moone by night.* Psal. 121. 6. Of sorrow? *But all teares shall be wiped away from our eyes.* Of death? but *mors ultrà non dominabitur.* Revel. 7. 17. Yet all this will make us but negative Kings, and meere negation makes not happy: for happinesse is a positive thing, and puts us in a reall possession of all good things. And such happinesse too shall wee have by the comming of this Kingdome: for wherein, can we think, doth happinesse consist? If in dainty fare? we shall eate and drinke with Christ, at his Fathers Table. If in fine clothes? wee shall all be clothed in long white robes. Revel. 6. 11. If in curious Musicke? we shall heare the Quire of Angels continually singing. If in light? *Fulgebimus sicut Sol.* If in knowledge? we shall know

know as we are knowne. If in dominion? we ſhall judge the Angells. If in joy? our joy ſhall be full, and none ſhall be able to take it from us. If in glorious ſights? we ſhall ſee the bleſſed face of God, which is the glory of all ſights, the ſight of all glory. O happy Kingdome; O happy comming; O happy wee to whom it ſhall come; that we can never be attentive enough in praying; never earneſt enough in longing, that this Kingdome may come. 1 Cor. 6. 3. Iohn 15. 11. Iohn 16. 22.

But doth not this Petition ſeeme to caſt an eye upon the Jewes; ſeeing it is not the Kings, but the Kingdomes comming that is here prayed for? For, their King it was well enough knowne, was come: knowne by the Wiſemens queſtion: *Where is the King of the Iewes that was borne?* Matth. 2. 2. Knowne by the peoples acclamation: *Hoſanna, Bleſſed is the King of Iſrael, that commeth in the Name of the Lord.* Iohn 12. 13. Knowne by *Pilates* ſuperſcription: *Ieſus Nazarenus Rex Iudæorum:* Thus their King they ſaw, but his Kingdome they ſaw not: For, how could they ſee that which was ſpirituall with carnall eyes? neither indeed, can they ever come to ſee this Kingdome, unleſſe this Kingdome come and viſit them firſt. And is not this then a fit Petition for them alſo? And if wee give way to this fancie of expoſition; it will not goe much aſtray from the former: ſeeing the comming of this Kingdome to the Jewes, is the immediate Forerunner of the comming of this King, to us that are Chriſtians.

But it is time now to leave being Jewes and

to pray for the comming not onely of the Kingdome, but of the King himselfe; that seeing in attire of humanity they knew him not; and in state of submission, they honoured him not: he would now come at length, in the brightnesse of his Diety; and in the greatnesse of his Soveraignety: that the eyes which scorned his humility, may be dazeled at his glory: and that they which refused the Haven of his mercy, may suffer shipwracke on the rocke of his justice. And to this end wee doe all of us set our hands and hearts to that supplication of thy Saints; who groaning under the burthen of their long deferred hope, doe continually with sighes present thee this Petition: *Come Lord Iesus, come quickly.* And if, O God, thou hast Corne behind to reape, which is not yet sowne: and stubble behinde to burne, which is not yet sprung: though with patience we will waite the season of thy pleasure, yet with prayer we will importune the hastening of thy Harvest: and though we be not worthy to open the Seales: yet wee cannot choose but be tempering with the waxe, that we long for no others comming but thine owne; and reckon nothing long a comming but thy Kingdome.

Revel. 6. 11.

Revel. 5. 4.

It is proper to this Petition; that where all the other have their present dispatches, and are put in possession of their suites, this onely lives in expectation; and is put off with a dilatory answer, for God knowes how long: yet is as well pleased with this expectation, as the others are with their present possessions: & therefore may justly

juſtly be called, the Petition of hope; but hope that makes not aſhamed: ſeeing it conſiſts not in the uncertainneſſe of the matter, but onely of the time. Rom. 5.5.

Next to the Saints in Heaven, are placed the Saints on earth: for, when it is ſaid, *Thy Will be done in earth, as it is in Heaven:* is it not plainely the prayer of the faithfull living? ſeeing Chriſt himſelfe, while he lived on earth; made uſe of this Petition, for our example: *Father if it be poſſible let this cup paſſe from me, yet not as I will; but as thou wilt.*

But may not this petition be thought ſuperfluous; to pray for that which is, and will be done, whether we pray for it or no? For, *God doth whatſoever he will both in Heaven in Earth:* and who hath reſiſted his will? But we muſt conſider, that we pray not for God, but to God for our ſelves; that having undone our ſelves by doing our owne will; wee may be repaired by doing of his Will; and not of his Will abſolute, but of his Will in relation: Not when he commands, as when he ſaid; *Let there be light*; but when he gives Commandements; as when hee ſaid, *Thou ſhalt love the Lord thy God with all thy heart:* We therefore pray that this Will of his may be done of us; by our obedient and cheerefull acting it; and done in us, by our patient and thankfull ſuffering it; that concerning the firſt: we may doe, as the Captaines ſaid to *Ieremy*; *Whether it be good or evill, we will obey the voyce of the Lord*; and concerning the latter, we may ſay Pſal. 135. 6. Eſay 14. 24. & 46. 10. Ier. 42. 6.

as

as *Eli* ſaid: *It is the Lord, let him doe to me as ſeemeth good in his eyes.*

But if we underſtand it ſo: Doe we not then free the Petition, from being ſuperfluous; and charge it, with being impoſſible? For if we underſtand it, of doing his Will actively: how is it poſſible for Earth to doe it, ſo well as Heaven? and if of doing it paſſively: how is that done in Heaven at all? and if we can finde an anſwere for this; ſhall we not perhaps free it from being impoſſible; by making it, to be either ſleight or improvident? for if we underſtand it; of doing his will, actively; what great matter is it, for Earth to compare with Heaven; ſeeing all impiety began firſt in Heaven? And if of doing his Will paſſively: what doe we then with this Petition; but call for juſtice to be done in Earth upon our ſelves; as it was done in Heaven, upon the Angels? But, O my ſoule, conſider; we ſay not, *Thy will be done in earth as it was*, but *as it is in Heaven:* for, it is true, there was once an Apoſtaſie in Heaven; but it was but once; They which exalted themſelves were caſt downe, never to riſe; and the reſt have continued in their uprightneſſe, never to fall; for Chriſt hath merited, as for us, to be purged from our ſinnes; ſo for them, to be eſtabliſhed in their holineſſe; and what he is to us, in reſtoring; he is to them in confirming.

But ſhall wee make God ſo peremptory a Prince, as that his Will muſt ſtand for a Law? Do we well to attribute that ſtile to God, which wee would ſcarce attribute to a juſt Prince?

*Sic*

*Sic volo, sic jubeo, stat pro ratione voluntas?* Indeed, where the Will may be separated from Reason: this objection may be reasonable, but not with God: of whose Will, it cannot be so truely said, that it is ruled by Reason; as that it is the very rule of Reason: nothing being otherwise reasonable, but as it is conformable to his Will: and therefore hee gave reason to man, that hee might be capable to doe his Will: which because he hath not given to Beasts, they are not: all other things they can doe as well, if not better than men: They can make them Nests and Houses; and are better builders: They can hoord up and provide afore-hand: and are better husbands: They can prevent and circumvent; and are better politicians: They can extract the spirits of vegetables; and are better Alchymists: Onely doe the Will of God they cannot: and therefore how much a man applies himselfe to doe the Will of God; so much may he be said a reasonable Creature: but if once he leave to do that; he is presently compared *to the Beasts that perish:* and yet he is favoured in the comparison too: for, all things considered, man is certainly farre the more unreasonable: as appeares by Gods owne complaint: *The Oxe knowes his owner, and the Asse his Masters crib; but Israel hath not knowne; my people hath no understanding.* And though of the Will of God wee doe not alwaies know the reason; yet wee alwaies know there is a reason in it: unlesse, perhaps, wee shall speake more properly, that not reason is the rule of Gods Will; but either

Psalm. 49. 20. & 73. 22.

Esay 1. 3.

his Will is Rule to it selfe, as hee saith; *I will have mercy on whom I will have mercy:* or at least, some superiour Faculty farre above the capacity of our reason: of which it is said; *Who hath knowne the minde of God; or who hath beene his Counsellour?* We are not therefore to stand upon termes with God; and to examine or censure his Will, by any rule of our reason: (which if *Abraham* had done, he had never been the Father of the faithfull) but to make an absolute submission; and humbly to say: *Thy Will be done in earth, as it is in Heaven.*

But how can we be sure at any time of doing the Will of God; seeing God seemes oftentimes variable in his Will; and continues not alwaies in one mind? For was it not Gods Will, that the Israelites should offer him sacrifices? yet he tells them a while after; *They are an abomination to him.* Esay. 1. 13. Was it not Gods Will, that *Balaam* should goe to *Balak?* yet when *Balaam* saddled his Asse, and went; God sent his Angel to stop his Asse in the way: and hindred his going. Was it not Gods Will that *Moses* should number the people? yet when *David* numbred the people, God smote him with a heavie punishment. And how then is it possible to doe his Will, that is so variable; and so often changeth? O my soule, take heed: for in none of these, nor ever in any, is there any changeablenesse in God at all; all the change is in our selves. For God indeed appointed sacrifices to the Jewes that were but ceremonies, but he intended also the substance with them; when they Mal. 3. 6.

there-

therefore offered not the ſacrifices, that were ſubſtantiall; had not God juſt cauſe to refuſe their ſacrifices, that were onely ceremoniall? God indeed commanded *Balaam* to go to *Balak*; but when *Balaam* went with intent to curſe Iſrael, whom God intended he ſhould bleſſe, had not God juſt cauſe to hinder his journey? God indeed cõmanded *Moſes* to number the people; that notice might be taken of their great deliverance; but when *David* numbred them to ground a confidence upon them; had not God juſt cauſe, though not to puniſh his right numbering, yet to puniſh his wrong confidence? For, to doe the Will of God, conſiſts not ſo much in the act, as in the end of doing it: otherwiſe we ſhould be like *Jehu*; who did the Will of God indeed, in deſtroying the houſe of *Ahab*: but hee had his owne ends in it, to eſtabliſh the Kingdome to himſelfe. Wee muſt not therefore thinke of doing God Will, as Politicians; mingling our owne ends with Gods Will; but wee muſt doe it as Angels, ſimply and purely: wee muſt doe it, onely that wee may doe it; ſo doe his Will, that we may doe the intent of his Will: and thus, if wee doe the Will of God, wee ſhall find him alwaies one and the ſame; and no variableneſſe in him at all, nor ſhadow of change.

Wee make a Petition here, that Gods Will may be done; but ſhould wee not have made a Petition; firſt, that it might be knowne? as *David* prayed; *That thy Way may be knowne upon earth*: for untill we know it, how can we doe it? Pſalm. 67. 2. Col. 1. 9.

and how doe wee now know it, seeing it seemes to many to be yet *sub Judice:* and so great controversie and division about it; as if the descending of the Holy Ghost in fiery and cloven tongues, had beene of purpose to foreshew the fiery division, that should after follow in the tongues of the Church. But should we not consider that all Gods Law is fulfilled in our love, and while in doubtfull controversies wee contend what his Will is; of this wee be sure, that his Will is not that wee should contend. And doe wee not find it true, that *Nimium Altercando veritas amittitur*; the very heat of disputation, makes our judgements, as it were, to warp? that though *David* said well; *The Zeale of Gods House had eaten him up:* yet we cannot say well, the zeale of Gods cause hath eaten up our understanding.

Psal. 69. 9.

But let it be granted, that wee are satisfied, concerning the knowledge of his Will; seeing we have an Oracle for it, Gods Word is a Lanthorne to our feet, and a Light to our path: yet what reason have wee to pray, that it may *be done in earth, as it is in Heaven?* For, what doe wee know how it is done in Heaven? and so we pray, wee know not for what. But doe wee not know, that there are none in Heaven but Saints & Angels; who are all ministring spirits: and being spirits, must needs serve God in spirit: and Christ fetcheth this argument higher, that *God himselfe is a Spirit, and they that worship him, must worship him in spirit and truth.* If then wee worship God in spirit and truth,

Psal 119. 105.

John 4. 24.

truth, we doe his *Will in earth as it is in Heaven.*

It is not enough to believe Gods Will; as *David* said, *I have believed thy Commandements*; For, *the divells believe and tremble.* Nor to remember his Will: as he also said, *I will never forget thy Precepts:* For such was he, of whom God complaines; *What hast thou to doe to declare mine Ordinances, seeing thou hatest to be reformed?* Nor to approve his Will, as *David* also said, *All thy Commandements are true, and I know, O God, that thy Judgements are right:* for, this the Israelites did to *Moses*, when they received the Law: *All that the Lord hath commanded we will doe*, but yet did it not. Nor to love his Will; as he also said: *O how I do love thy Law!* for, *Peter* was not without love to Christ, even then when hee denied him. All these are good steps, but they goe not farre enough: they are but as to looke our face in a Glasse, and so be gone. There is no good to be done with God, without doing good: and therefore *David* after these, useth alwaies to adde: *It is my meditation continually; and I have refrained my feet from every evill way, that I might keepe thy Word:* and if the nature of our earthen vessells be such, that it will not keepe this water of life untainted, and in the native pureneſſe; yet it shall be accepted of God; if we goe forward, and can truely say with *David*; *I have applied my heart to fulfill thy Statutes alwaies, even unto the end: and I desire to doe thy Will, O God.* For if unfainedly and seriously wee apply our hearts to fulfill his Lawes, and desire to doe his Will, and doe it to our power; this very apply-

Pſal. 119. 66.

Pſal. 50. 16.

Exod. 19. 8.

Pſal. 119. 112.

ing ſhall be counted a fufilling; this deſire ſhall be reckoned for a deed; and then, we ſhall doe his *Will in earth as it is in Heaven.*

But whether doe wee make this Petition, in behalfe of the Will of God, to have that enlarged; or in behalfe of the earth, to have that exalted? for it ſeemes appliable to both ſenſes. But alas, what enlargement would it be to the Will of God, which is now already done in Heaven; to have it alſo to be done in earth? For what is it to adde earth to Heaven; but to adde, as it were, a drop to the Sea? But it is a great exaltation to the earth; to have the Will of God done in it, as it is in Heaven: ſeeing to have power to do the Will of God is the largeſt franchiſe that can be granted of God; and if it might be fully enjoyed, would make the earth an equall match with Heaven. But though it be now prayed for: yet it cannot be expected, till the time come of which S^t. *Peter* ſpeakes: *We expect a new Heaven, and a new earth, wherein dwelleth righteouſneſſe:* for then Heaven and earth ſhall be even matches: and it will be a new world; and newes indeede; to have righteouſneſſe dwell here, where dwelleth nothing now but cruelty and oppreſſion. For alas, poore earth, Thou art condemned for man, to Thornes and Thiſtles; and in revenge thereof, thou bringeſt forth men, full of Thiſtles and Thornes: that as thou ſcratcheſt and teareſt them, ſo they ſcratch and teare one another: and there will be no help for this, till the time come, that the Creature alſo ſhall be delivered from

2 Pet. 3. 13.

Pſal. 14. 3. 4.
Eſay 1. 23.
Micah. 7. 1.

Rom. 8. 21.

from the bondage of corruption, into the glorious liberty of the Sonnes of God: and then will be the full accompliſhment of this Petition.

By this Petition, we know that Gods Will is done in Heaven; and here wee pray, it may be done in earth: but ſeeing the Petition is chiefly referred to the honour of God; why doe we not pray it may be done in hell alſo? ſeeing hell is a large and ſpacious place: as it is ſaid, *Tophet is made deepe and large:* for by leaving this out, we leave out a ſpacious circuit, where his Will may be done; and ſo abridge him in the extent of his command. But is it not that wee therefore pray not, his Will may be done in hell; becauſe indeed there are no doers there, but all ſufferers; they are all there in bonds, and bound from action: and if wee ſhould underſtand it of doing his Will paſſively; by ſuffering patiently; that cannot be done there neither: ſeeing impatience is either one of their Torments: or one of their tormenters. Wee juſtly therefore name not that place in our Prayer: becauſe there are no perſons in it that are capable of our Prayer. And yet God hath a Will that is done even there, enough for his honour; *Voluntas beneplaciti:* Not that he is pleaſed with the damned: but that hee is pleaſed with their damnation. But wee meddle not with this Will; and therefore meddle not with this place, where there is no other will done. Eſay 30. 33.

Wee learne by this Petition, what it is wee muſt doe, when we come to Heaven; and doth not this make men careleſſe, whether ever they come

come there, or no? for seeing the Will of God is so unpleasing a thing to doe here; how can they thinke it will be any better: or be ere a whit mended to doe it there? and therefore if there be nothing gotten, by going to Heaven; but doing of Gods Will: they thinke themselves better as they are; and would be glad to tarry here still; where they may doe their owne wills. But O my soule; is not this to be starke dead in sin? For, if there were any sense of life; or any life of sense remaining in us; wee could not choose but see the beauty, and taste the sweetnesse, and smell the Odour, of doing Gods Will. *Sweeter*, saith *David*, *than the hony, or the hony combe.* Cant. 1. 10. *More beautifull*, saith *Salomon*, *than the rows of Jewells*; or *than chaines of Gold.* Cant. 4. 13. *More fragrant*, saith he also; *than an Orchard of Pomgranats*; or *than Myrrhe and Aloes with all the spices.* O thou eternall Light, and Life of all things; so enlighten the eyes, and quicken the senses of my soule and body; that I may both see the Beauty; and taste the sweetnesse of doing thy Will: I shall not then need any greater motives of longing to be in Heaven; than that I may be as able, as willing; (who now am scarse willing, but altogether unable) to doe thy Will.

But why doe we pray that Gods Will may be done in earth; which is done in earth already: and that by Creatures; which one would think, were never able to doe it? He hath set bounds to the Sea, which it must not passe, and the Sea, as raging as it is, and provoked by all the Rivers of the earth, that come running into it,

it, as it were for the nonce; to make it passe his bounds; yet keepes it selfe precisely within the limits. Hee hath appointed the earth to stand still, and not to move; and the earth though but hanging in the aire, and nothing at all to hang upon; yet offers not so much as once to stirre. Hee hath charged the Trees, to bring forth fruit: and the Trees, though even killed with cold of Winter, and threatened with tempests of the Spring; yet take heart to come forth; and seeme to rejoyce, they can doe as they are bidden. The very Beasts, though never so wilde and savage, yet observe the properties of their kinde; and none of them encroach upon the qualities of another. And why all this, but onely to doe the Will of God? And that, which may seeme more strange; the Flowers come out of the dirty earth; and yet how neate, and cleane? Out of the unsavory earth; and yet how fresh and fragrant? Out of the sowre earth; and yet how mellifluous and sweete; Out of the duskish earth: and yet how Orient and Vermilian? Out of the unshapen earth; and yet in what dainty shapes? in what curious formes? in what enammellings and Dyapers of beauty? as if the earth would shew, that for all her being cursed; shee had something yet of Paradise left: and why all this, but only to doe the Will of God? And why then should there be complaining, as though the Will

of God, were not done in earth? O wretched man; it is onely thy selfe that is out of tune in this harmony: Man that should be best, is of all the worst: that should be cleanest, is of all the foulest: that should be most beautifull, is of all the most deformed; most full of graces, yet most voyd of grace: of most understanding to direct his will, yet of least will to follow the direction of understanding: Man, endued with celestiall qualities; yet leaves them all, to encroach upon the qualities of every Beast; upon the obscenity of Swine in drunkennesse; upon the greedinesse of Cormorants, in covetousnesse; upon the craftinesse of Foxes in fraud: upon the cruelty of Tygers, in malice: as if hee would strive to exceede his first Parents in transgressing; and try whether God had any greater punishment left, then casting out of Paradise, that if Christ would have served us in our kinde, and as wee deserve: hee needed not have gone for patternes to Heaven, hee might have found patternes good enough for us, amongst the meanest Creatures of the Earth; and as hee told the Pharisees; the Queene of the South should rise up against them in Judgement; so hee might have told us, the Flowers, the Trees, the Beasts, shall all rise up in Judgement against man: that wee had more neede to say: *O that my head were Waters; and mine eyes a Fountaine of teares, that I might weepe day*

Ierem. 9. 1.

*day and night:* then after Trees and Beasts have done Gods Will; to come after them all, with but onely saying; *Thy Will be done in earth as it is in Heaven.*

But how doe these Petitions hang together? Or how is not this, directly contrary to that which went before? For, there wee desire a Kingdome, that wee may doe what wee list: and here wee desire subjection, and to be at anothers command. Yet here is no contrariety: for there wee desire to raigne over our owne wills; and here wee desire to be subject to his Will: and this subjection, is our true reigning; this service, our perfect freedome. Or is it not rather a straighter Obligation? For by the comming of his Kingdome, wee may be thought onely subjects at large; but by submitting our selves to his Will; wee are servants by vow: that seemes to referre to Gods promise to the Israelites: *Yee shall be to mee a Kingdome of Priests, and an holy Nation:* this seemes to referre to the peoples answer to God; *All that the Lord hath spoken wee will doe.* And so there is no contrariety betweene the Petitions; but the latter is a consectary to the former. Exod. 19. 6.

But is it not rather, that wee overshoote our selves; and make it here a sute to be made bond-slaves? for what is it but slavery, when wee can never have our wills, but must live alwaies subject to the will of another?

ther? especially, where there is so great an antipathy, as betweene Gods Will and ours? But O my soule, consider how wretched a thing thine owne will is! how blessed a thing the Will of God is! and be not here a Dogmatist; but an Empyricke rather; harken not to thy reason, which oftentimes is but a Parasite to thy sense; but looke upon experience, which rightly discerned; will make thee alwaies to discerne the right. Hath not misery alwaies followed the doing of our owne will? happinesse alwaies the doing of Gods Will? Our first Parents left Gods Will, to doe their owne will, in eating the forbidden fruit; and what fruit followed, but the utter undoing of themselves, and all their followers? *Cain* left Gods Will, to doe his owne will; in killing his brother; and what became of him? but that hee became a Vagabond; lived like a Beast; and came at last to be killed for a Beast? *Saul* left Gods Will, to doe his owne will, in sparing *Agag*, and the fat of the sheepe; and what was the issue; but the utter destruction of himselfe, and all his issue? But looke now upon those who have gone the other way; and see how they have proved: *Abraham* left his owne will to doe Gods Will, in offering to sacrifice his onely sonne; and was it not his making; and made him the Father of the faithfull? *Joseph* left his owne will to doe Gods Will; in not embracing the embraces of his Mistresse: and

was

was it not his making; and made all *Egypt* embrace him for their Master? *Daniel* left his owne will to doe Gods Will; in bowing his knee to God against the decree of the King of *Persia*; and was it not his making, and made all *Persia* bow their knees to him? O wretch that I am! I now see how unhappy I am, that I have a will; yet cannot but thinke my selfe happy for having a will: For, if I had not a will, I could not love God; and having a will, I cannot love him as I should: for my will is divided, and cannot love him entirely: my will is corrupt, and cannot love him sincerely: my will is wavering, and cannot love him constantly: for I am not Master of my will, nor ever shall be, nor ever can be; unlesse thy Will, O God, come, and helpe mee to master it: That it is not the making of the Petition, that makes us to be bondslaves; but it is our being bondslaves, that makes us make the Petition; as having no other way to recover our freedome, but onely the vertue of this Petition; *Thy Will be done in Earth, as it is in Heaven.*

To doe the Will of God, as it is done in Heaven; is not onely to doe it fully for the matter; but with delight for the manner: and therefore *David* describing a godly man, is not contented to say onely; *That he walked not in the counsell of the ungodly:* but hee addeth, *And his delight is in the Law of the Lord.* For without this delight, there is no doing it like

the Angells; who are therefore, perhaps, said continually to be singing. And to quicken us the more to this Angelicall perfection; we may consider, that the delight that is taken in God, and in the doing of his Will, doth infinitely exceede the delight of all other objects. Godlinesse is the perfecting of the soule; and seeing every thing delights most in it's owne perfection, it must needs be, that the chiefe delight of the soule, is godlinesse. And therefore, where the minde is not sensible of this delight, it shewes plainly, that the soule is degenerated into a grosse corruption, and stupidity. For if wee did but see a glimpse of this in the native pureneſſe: it would plainly make appeare, all worldly lustres to be but staines; all earthly pleasures to be very paines. O Lord God, let it be the pleasure of thy Will; that I may take pleasure in doing thy Will; for unlesse it be thy pleasure, it can never be my will: For, though wee may be good followers, yet wee are no good beginners: and therefore, though it please thee to say, *Turne unto mee, and I will turne unto you*; as though wee should begin first; yet wee are faine to returne it backe, and say: *Turne us, O Lord, and we shall be turned*; for, wee, God knowes, are too unwealdy, to turne us of our selves; *It must be done by strong hand, and none hath strength enough to doe it*; *but thou, O God, who art the God of strength.* And if wee would strive as much with the Angels for holinesse; as wee doe with men, for place and dignity:

Ierem. 10. 23. & 24. 7.

Ierem. 3. 7.

Ierem. 3. 20. Lam. 5. 21.

Esay 40. 10.

dignity: we ſhould find God as ready to take our parts, as he was to take our nature; and by ſuch a help of ſuch a helper, we ſhould be able to make good our ſaying, *Thy Will be done in earth as it is in Heaven.*

Wee may know what it is to doe Gods Will in earth, as it is in Heaven: by that which Saint *John* tells of the foure and twenty Elders, *That they caſt downe their crownes before the Throne of God, ſaying; Thou art worthy, O God, to receive Glory, and Honour, and Power:* for ſo we muſt doe by our wills, which are indeed our Crownes; caſt them downe, and reſigne them up to God; but caſt them downe, not caſt them away; reſigne them, but yet retaine them: for without wills of our owne, we can never doe Gods Will: unwilling ſervice is never acceptable: as Saint *Paul* ſaith, *If I doe it willingly, I have a reward:* and thus, if wee can have wills of our owne, and yet not doe our owne wills, if wee can willingly renounce our owne wills, and take Gods Will in their roome, and make it our owne will; wee ſhall then doe with our wills, as the Elders did with their Crownes; and then wee ſhall doe Gods Will, as it is done in Heaven.

Revel. 4. 10.

1 Cor. 9. 17.

It is a hard matter oftentimes for fleſh and blood, to ſay this Petition: For, could our firſt Parents well ſay it, when they were caſt out of Paradiſe? Nay, did the Apoſtles (who were ſomething more than fleſh and blood) well ſay it, when Chriſt told them of

of his departure from them? yet see the weakness of judgements; the darkeness of our understandings: This casting out of Paradise, was through Gods grace, and occasion of attaining to a farre better Paradise: For, if they had tarried there still, the Sonne of God had never come into the world: this departing of Christ from them, was a meanes of his comming neerer to them: for if hee had not departed, the holy Ghost had not come. And thus the two greatest seeming crosses that possible could be, proved the two greatest reall blessings that could be possible. And what account then can be made of these petty crosses, or of these petty blessings, which happen daily to us in this world? Surely in prosperities, wee may well moderate our selves with this feare; that they doe but prepare a way for us to greater crosses; and in adversitie, wee may well comfort our selves with this hope; that they doe but prepare a way for us, to greater blessings. Let us therefore endeavour alwaies, and doe our best, that the best may happen; but let us alwaies thinke that best whatsoever happens: so wee shall neither clip the wings of hope, for the future; and wee shall give patience a firme ground to stand upon for the present; and let us remember, that as it hath beene said of old: *Periissemus nisi Periissemus:* so it hath beene observed of old; *Tolluntur in altum, ut lapsu graviore ruant:* that if wee give experience leave to speake the truth: Shee will

Iohn 16. 17.

will tell us, There is not a weaker threatner, nor a ſtronger flatterer than Fortune is; and therefore we can never have any juſt cauſe to hinder us from ſaying; *Thy Will be done in earth, as it is in Heaven.*

It is a fearefull thing to make this a Petition to God; if we doe not withall, make it a rule to our ſelves, that all the actions of our life, may be ſquared by it. And therefore, O my ſoule; if matter of profit be offered to thee; lay it to this Rule; whether it be according to the Will of God, or no: for if it be not, what great advantage ſoever it make ſhew of, account it but loſſe. If matter of honour be offered unto thee; lay it to this Rule, whether it be according to the Will of God, or no: for if it be not, what great advancement ſoever it pretend; account it but ſhame. If matter of pleaſure be offred unto thee; lay it to this Rule; whether it be according to the Will of God or no: for if it be not; what pleaſing ſuggeſtion ſoever it hath; account it but miſery. It was conceived by *Ahab*; that it would be for his profit, to buy *Naboths* Vinyard; but when he would not lay it to this Rule; hee paid for his purchaſe, with his blood to Dogs. It was pretended to *Pharaoh*; that it would be for his honor, to purſue the Iſraelites; but when he would not lay it to this Rule; he periſhed himſelfe, and all his hoſt, in the red Sea. It was ſuggeſted to *Salomon*, that it would be for his pleaſure, to entertaine the love of ſtrange women; but when he would not lay it to this Rule: God

laid it to his charge, both raiſing up adverſaries againſt himſelfe, and renting the Kingdome from his ſon to his ſervant. We muſt firſt therefore endeavour to make it a Rule to our ſelves; and then wee may ſafely make it a Petition to God; otherwiſe, if wee ſay to God, *Thy Will be done*, and intend not to doe it; wee ſhall but turne the Petition from active into paſſive: Gods Will into his anger; and draw it downe to be done upon us in earth; as it was done in Heaven upon the Angells.

Many can ſay this Petition devoutly enough, ſo long as they underſtand it not; but when they are told how Chriſt ſaid it, *Not my will, but thy Will*; and thereby come to know, that to pray for doing of Gods Will, is to pray againſt doing their owne wills; againſt their unlawfull luſts; againſt their covetous deſires; againſt their ambitious deſignes; againſt their malicious practices, and ſuch like; then it ſtrikes cold to their hearts; their tongues cleave to the roofe of their mouthes; and they could wiſh the Petition might never be made. But he that underſtands it, and yet ſtands to it; he that ſpeakes it more from his heart than with his tongue; hee that is reſolv'd to ſay it, becauſe he ſaith, as he is reſolv'd; this man makes it a prayer for himſelfe, and a Hallelujah to God; and ſhall reape the fruit of both in the due time: to the other, it proves but as the ſacrifice of fooles; and if it make a noiſe, it is but as the tinckling of a Cimball; a Muſicke, at which God ſtops his

Eares,

Eares, onely the Divell makes himselfe merry.

But doe wee not by saying this Petition, seeme to forget both God, and our selves? For, is not God most just? are wee not most sinfull? and what can be the Will of a just God to heynous sinners, but wrath and indignation? and will we pray that the Violls of Gods wrath may be powred downe upon us? It is true; we come afterwards, and say; *Forgive us our trespasses*; if this had beene said first; and we had first obtained a pardon of our sinnes we might then with some confidence have said; *thy Will be done*; but whilest wee are in our sinnes; and not so much as a pardon asked; to come now with this Petition, and to put our selves boldly upon Gods Justice; what can it seeme to argue, but great precipitation and inconsiderate rashnesse? But is it not, that this Petition is also one of our Hallelujahs to God; and a Petition made by way of Hallelujah, seemes of all other the most effectuall? although what need wee goe so high, seeing wee have familiar reason enough beside? For, what danger can there be, in saying, *Thy Will be done*; having said before, *Our Father which art in Heaven?* For wee come not now as strangers to a Judge; but as children to a Father; and that which is more, to a mercifull Father; and that which is most of all, to a most mercifull Father; and which is more than that most, to a mercifull Father, who is Father of all mercy, and of mercy to all: and yet this is not all: for may we

not obſerve, that wee pray indeed, that Gods Will may be done in earth; but how? *as it is in Heaven.* And how is it done in Heaven, but in bounty and in mercy? For, even the heavens, and even the Angells themſelves, have need of Gods mercy; as it is ſaid, *His mercy is over all his workes.* And upon this Foundation of Gods mercy, wee may build our aſſurance, that Gods Will is not then done, when his creatures are undone; but that, as it was his pleaſure at firſt to make us; ſo it is his pleaſure ſtill to preſerve us: and as from his everlaſting Will, we all have our life, ſo by his Will, wee ſhould all have everlaſting life. When as yet we were not; his Will was, we ſhould be: Now that we are, his Will is wee ſhould be holy. And if any man ſinne, his Will is, he ſhould repent; and if any man repent, his Will is, he ſhould be ſaved. Let this Will, O Lord, be as thy laſt Will; which yet can come but as a ſtreame from the Fountaine of thy firſt Will: For, as it was meerly thy Will, that at firſt made thee to make us; ſo it is meerely thy Will, that muſt make us to be holy; that muſt make us to repent, that muſt make us to be ſaved. Theſe wills in God, are as the chaine of his mercy; whereof every linke is faſtened to one another; and all of them firmely faſtened upon us, unleſſe by the violence of our ſins, and the ſinfulneſſe of our wills, wee doe wilfully breake them. O God, ſo frame our wills, that they may be fit linkes to be faſtened to this chaine of thy Will; that

Wiſd. 11. 25.

Iam. 1. 18.

as

as one linke drawne on, drawes on another: ſo our ſpirits, being guided by thy grace, may be guides to our fleſh; and that our fleſh, as living by thee, may live to thee; knowing, that though the way of thy Will may be troubleſome in the going; yet the journey ſhall be comfortable in the ending; and though it be the ſecret of thy Will, that in doing it we ſhall meete with many croſſes; yet it is the purpoſe of thy Will, that by doing it, we ſhall purchaſe many joyes; and therefore can have no cauſe to make us afraid to ſay; *Thy Will be done in earth, as it is in Heaven.*

But is it not too great a boldneſſe in this Petition; that where all the other make ſuite for great, yet poſſible things; this onely makes a ſuite which is impoſſible? for how can earth bring forth as good fruit as Heaven? how can men performe as perfect duties as the Angells? Indeed not in equality, but in ſimilitude: Not to doe as well as they; but to doe our beſt, as well as they: Not that our veſſells can be as bright as theirs, but be as cleane; and not hold as much, but be as full. And even this cleanneſſe; and even this fulneſſe not of our ſelves: For what cleanneſſe can there be in dirt? or what fulneſſe in veſſells that are full of holes? and ſuch we are all of us, not onely *ex humo*, but *ex limo*, and *Pleni rimarum*; quenching the Spirit as faſt as it is kindled; all our cleanneſſe is in him; to whom we ſay, *Purge me with Hyſſop, and I ſhall be cleane*; all our fulneſſe from him; of

whom it is ſaid; *Of his fulneſſe wee have all received.* Hee onely that hath ſet us the taſke, can give us the power; and by him we may attaine to that of Saint *Paul*; *I can doe all things in him that comforteth mee:* for by the comfort of this Comforter, it may be poſſible to make the Petition poſſible; *Thy will be done in earth, as it is in Heaven.*

But if it be onely in ſimilitude; why doe we pray onely to be like the Angells: and pray not rather, to be like God himſelfe? as Chriſt would have us: *Be yee holy, as your heavenly Father is holy: Be yee perfect, as he is perfect:* for now we make a prayer that comes ſhort of Chriſts Precept. Is it not that the perfecteſt patternes that can be, are in both places propounded to us? and therefore here, where it is matter of obedience; the Angells are our patternes; of whom *David* ſaith, *Praiſe the Lord all yee his Angells; that doe his Commandement, in obeying the voyce of his Word:* but this patterne God cannot be, ſeeing obedience cannot be, where there is no ſuperiour: but where it is matter of holineſſe or perfection; there God muſt be our patterne; and therefore wee juſtly forbeare to ſpeake of Angels; where we have a patterne to ſpeake of in God himſelfe. O Lord God, if I cannot be like thee in holineſſe; yet let me be like the Angels in obedience: and if I can attaine to neither, let me at leaſt aſpire to both; and what I want in power, and performance; make mee to ſupply with vowes and prayer.

Matth. 5. 48.

The

The time was, when Angells might have envied man for his happineſſe : but now man hath juſt cauſe, (if any cauſe can be juſt) to envie Angells for their happineſſe : for what happineſſe can be greater, than to be made patternes of holineſſe ; and that by God, to the Image of God? by the Sonne of God, to the Sonnes of God? But, O bleſſed Spirits, wee envie you not, but admire you rather : For, why ſhould wee envie you for continuing holy ; who pitty us for not continuing? and not onely pitty us, but doe your beſt to relieve us? And how can wee chooſe, but admire you for patternes ; who ſo farre exceed the proportion of patternes? Patternes are but examples, but you are alſo aſſiſtants : Patternes doe but lie before us, but you pitch your Tents round about us : Patternes doe but light us to the likeneſſe, but you delight, to have us be like you : And how then can wee envie you for being our betters : who envie not us, to become your equalls? O bleſſed Spirits, wee envie you not, but admire you rather ; and willingly, not onely accept you for our patternes ; but under Chriſt, acknowledge you for our Guardians.

And here now ſeemes a fit place to ſit downe and wonder, at the unſpeakeable love and bounty of God expreſſed towards us in theſe three Petitions : For by the firſt wee are aſſured of eternity : by the ſecond, of a Kingdome : by the third, to be like the Angells :

or,

or, if wee like it better to say; By the first, we are informed what wee shall be, as Angells. By the second, what wee shall have; A Kingdome. By the third, what wee shall doe; The Will of God. These are blessings worthy to come from a heavenly Father; these are rewards which worthily become a bountifull Master. And now let the Swine (flesh and blood) goe murmure against God, that he is a hard Father; and a bad Master: and that there is no profit in serving him; because hee gives them not the mire of the World to wallow in; as though hee had no other way to expresse his favours, but by clods of earth: But doe thou, O my soule, meditate upon these Petitions; and in them, upon these blessings; and in these, upon the infinite love and bounty of God: and thinke how happy thou art to have such a Father; how much thou art bound to love such a Master: and thinke not much to love him with thy whole heart: seeing he hath blessings to bestow upon thee which cannot enter into thy heart: thinke not much to submit thy selfe wholly to his Will; seeing his Will is, to give thee beauty for ashes: the Oyle of gladnesse for mourning; that we shall ever finde it a most happy thing for us to say; *Thy Will be done in Earth, as it is in Heaven.*

Mal. 3. 14.

Esay 61. 3.

It is proper to this Petition; that where the other seeme to waite at Gods Throne; this onely waites at his footstoole: and where the other,

other, ſing onely the high note, *Glory be to God on high:* this ſeemes to adde a Baſe; ſaying, *In Earth as it is in Heaven.* And it may juſtly be called the Petition of obedience; ſeeing all the other have their ends in enjoying; this onely hath no end, but in obeying.

Next to theſe, as I may ſay, of the higher Houſe; come in the commons: and firſt, takes place a generality, as it were a corporation: for when it is ſaid; *Give us this day our daily bread:* is it not plainely the Prayer of all living creatures? whether living the life reaſonable: or the life ſenſitive; or even the life onely vegetative? For of unreaſonable creatures, it is ſaid; *The Lyons ſeeke their meate at God, and the young Ravens call upon him, and hee feedeth them.* And of vegetables, it is manifeſt, that though the Corne give bread to us; yet God gives bread to the Corne, by his dewes from Heaven. And even the Angells, though they have no bodies, yet they have their bread too; of which it is ſaid, *Man did eate the bread of Angells*; and of all together, it is ſaid; *All things looke up to thee, and thou giveſt them meate in due ſeaſon; thou openeſt thy hand, and filleſt with thy bleſſing every living creature.* But as theſe ſeverall kinds of creatures may be conceived to have their ſeverall waies in making uſe of this Petition: ſo man, as the ſummary of them all, partakes with all of them in all the waies of uſing it. He partakes in uſing it, with the vegetables, by indigence of Nature:

Pſal. 104. 21. Pſal. 147. 9.

Pſal. 65. 9. Hoſ. 2. 22.

Pſal. 78. 25. Pſal. 145. 15.

Hee partakes in using it, with the Beasts; by appetite of sense: Hee partakes in using it, with the Angells; by acknowledgement of the Authour, and thankesgiving for their preservation; as may be thought included in their Allelujah. In the two former, it is the prayer of nature: In the latter, of grace; which therefore ought chiefely to be intended, lest seeking onely to feed our bodies, God send leanesse into our soules.

This Petition of asking bread, is placed here in the midst of these Petitions; not as some carnall man would thinke, to serve as a baite in the midst of a journey; nor yet as some worldly man would thinke, lest if wee should speake of our trespasses first, wee might haply be denied it; but therefore it is placed here betweene Saints and sinners, to shew, that temporall blessings are distributed indifferently to them both; and that they lie as the commons of Gods generall goodnesse; not as the severalls of his speciall favour. Or may it not give us to observe, that it stands below the Petition of Saints, to shew that temporall blessings are below their consideration; and that with them, the doing of Gods Will, is before the providing for their owne necessities: but it stands above the Petition of sinners, to shew, that temporall benefits are the highest of their thoughts; and that they set them before even their very salvation.

God made the world without stuffe: and he could

could nouriſh man without food : but as his pleaſure was, to make man of the duſt of the earth : ſo his pleaſure is, to feed man with the fruit of the earth ; that ſhe which was the mother, might alſo be the nource : and that ſeeing from whence we are come ; and feeling to what we are come ; we might have within our ſelves continuall remembrancers, to put us in minde of what wee have need to have, and of whom we have need to aſke.

Thou, O God, haſt given this life to man, for a time of triall ; and thou haſt placed man in this life in ſtate of frailty ; that leaving him in diſtreſſe, thou maiſt ſee what ſuccour hee will ſeeke ; and leſt it ſhould be no fault in him, to forget thee, if he had no uſe of thee ; thou haſt laid a neceſſity upon him to make him remember thee. Thou haſt enough, O Lord, to give to every one enough ; and thy skill ſerves thee, to ſerve all alike ; but thy pleaſure is, to weigh thy gifts unto us in uneven ſkales ; for the revealing and triall of ſomes repining, and others ingratitude ; and for the triall and exerciſe of ſomes patience, and others charity.

This prayer for bread ; ſeemes to be a Petition preferred by the ſtomacke ; or at leaſt, for the ſtomacke. For, all other parts of the body, have, as I may ſay, their certaine revenues, and have all of them proviſion brought in continually ; only the ſtomacke is a day-labourer ; and hath nothing to live on, but what it can get abroad, from day to day : and if it miſſe but a

day, the whole body fares the worſe for it, God knowes how long after. And is not this now, a glaſſe of our mortality? ſeeing our ſtocke of life lies all in the hands of the ſtomacke: and yet the ſtomacke hath nothing but what it gets with the hands? Or is it not a glaſſe rather for our pride? ſeeing all the ſtrength and beauty of our bodies, (of which we are ſo proud) have yet no other maintenance, than what they receive from this one poore day-labourer, the ſtomacke? but moſt of all; is it not a glaſſe of Gods bounty? for if we have as good a ſtomacke to make the Petition, as the Petition is of purpoſe made for the ſtomacke: wee may live as happily by this daily almes, as others doe with their full barnes: ſeeing God gives plentifully to all that aſke; not onely beyond their aſking, but oftentimes beyond their deſiring: eſpecially when they aſke as the ſtomack doth here, not for wantonneſſe, but for want.

But is it not a Petition of Idleneſſe; to thinke to have that of God by prayer, which muſt be had by our owne policies, and labours? For, who ever reaped, that did not ſow? who ever gathered fruit that did not plant? and what bread ſhould *Jacob* have had, if he had not beſtird him, with his father in Law, *Laban*? It is true indeed, *Jacob* tooke care for his living, but he had made his way to God by prayer, when he made his prayer to God upon the way; and vowed his vow; *If God will give me bread to eate, and rayment to put on; then ſhall the Lord be my God:*

Gen. 28.20.

*God:* for otherwiſe hee might have laid his ſticks in his Ewes troughes long enough; before his flockes ſhould ever have had ſuch ſtrange increaſe. For, when God gives us our bread; it comes eaſily to us, becauſe our labours are ſucceſſefull; and leave us freſh to the enjoying; but when we think to have it only by our labour; it tires out our ſpirits; we make our ſelves but Silke-wormes, and ſpin our ſelves to death. When we have bread of Gods giving; there comes a bleſſing with it: It is not onely *Noſter*, but *Nobis*; not onely ours, but for our good; but when wee have it, by ſacrificing to our nets; God blowes upon it; wee plant the Vineyard, and another eats the Grapes. When God gives us our bread, it turnes to good nouriſhment, and is a ſtaffe of life unto us; but when it is gotten, as *Gehezi* got gifts of *Naaman*; It breeds ill blood, and turnes to a leproſie. Hab. 1.16.

There are ſome that poſſeſſe their daily bread, and yet enjoy it not; of ſuch *Salomon* ſpeakes; *God gives them riches and honours, but give them no power to eate thereof*; and ſuch a one was *Nabal*. There are ſome that enjoy their daily bread, and yet poſſeſſe it not; and ſuch were the Apoſtles; as having all things, and yet poſſeſſing nothing. There are ſome that poſſeſſe it, and enjoy it both: of whom *Salomon* alſo ſaith; *There is nothing better for a man, than to eate and drinke; and let his ſoule enjoy good in his labour*; and ſuch a one was *Abraham*: and there are ſome that neither poſſeſſe it, nor enjoy it; Eccleſ. 6.2.

and such are such as *Lazarus*. Yet are these men, as miserable as they seeme, in better case than those that possesse it, and enjoy it not; for these have at least, the comfort of Hope; but those may have the Hope; but shall never have the comfort of *Abrahams* bosome.

But why should we use this word of Giving? for if it be our due; why should we not aske it, by the word of Paying? and is it not our due, when we have deserved it? and have wee not deserved it by the great services we have done to God in the former Petitions? O my soule, all this is but proud flesh; there is no soundnesse at all in it; For all which thou hast done, *The hallowing his Name: The advancing his Kingdome: The doing his Will*; All is but the tribute due unto him: and is a Prince indebted to his subject for paying him his Tribute? And such is our case with God; all we can doe is but to pay him his Tribute: wee cannot deserve so much as a bit of bread; either wee must have it of his free gift, or not at all. Wherefore, O my soule, make much of this word Giving; and give it not over in any wise; but account it the greatest strength of thy Title; the best Title of thy Tenure, for if thou looke for any thing at Gods hands, unlesse by his free gift, thou mistakest thy case cleane; and maist stand without dores, amongst the foolish Virgins. For are there not many that spend the day in carefulnesse, and the night in watchfulnesse, and yet thrive not? many that tire their bones with labour,

bour, and their braines with contriving, and yet prosper not? Many, that doe nothing else, but adde and multiply, and yet increase not? and all because they seeke to have that by purchase which must be had by gift; and strive, as it were, to extort that from God by violence; which is not to be obtained but by prayer. When yee want it, aske God for it; and he will give it; when yee have it, thanke God for it, and he will blesse it; such is the kindnesse of his love, and the frankenesse of his bounty; that if we aske him, hee counts it a desert; and if wee thanke him, he takes it for a recompence.

This is one way, and a perfect one, for getting of bread, by praying for it; yet *Salomon* telleth us of another, a more active way; which yet hath its force from this: *Cast thy bread upon the waters, and after many daies thou shalt finde it.* Eccle. 11. 1. For, indeed, as poore men stand begging at rich mens gates; so rich men stand begging at Gods gate: and the next way to receive it, is to give it; and if they will have their need helped; and their hunger filled: they must helpe the needy, and fill the hungry.

In this Petition, there is nothing to be seene, but bread to be put in our mouthes; yet here is a bridle to put in our mouthes withall: for, what we ought not to pray for, we ought not to desire; but we are taught to pray onely for necessities: and therefore to restraine our selves from desiring superfluities. The worldly man would know, why asking riches he continueth poore?

poore? and why asking honours, he continueth base? Know, O foole, that with asking thou speedest not, because with faith thou askest not; for faith asketh not for superfluities, but for necessities; not wherewith to satisfie the flesh, which having never so much, hath never enough; but wherewith to content the minde; which, the greater it is, with the lesse it is contented.

Many doubts may be raised by graceless fancies about this Petition; some may thinke it an absolute discharge from Fasting; and that we may gather from hence; that wee need not to fast at all: For fasting is an abstinence from meate one whole day at least: and here wee aske bread for every day; and we should never be appointed to aske it, if we were not allowed to eate it: Some may conceive, that it is a fit prayer to be said in the morning when we rise; but not at night when we goe to bed; for, what should wee doe praying for bread for the day, when the day is spent? and when we have eaten as much already as wee meane to doe? Some may reckon it a prayer necessary for poore men; but superfluous for rich: for, what should they doe praying for bread for the day, who have bread before hand for many yeeres? Some may suppose the Petition is but in jest; for why should they aske so course a thing as bread, who have so much provision of more curious and dainty fare? But all these, for all their provision, seeme not provided of understanding,

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to know what this Petition meanes. For by saying, *Give us this day our daily bread*; they pray as well for others, as for themselves; and even for themselves they have cause enough to say it; and to say it at all times, and in all estates. For, is there not a blessing to be asked before the eating, as well as a gift before the having? Is there not a blessing to be asked after the having, as well as a gift before the eating? Is it enough to have bread in our barnes, if we have not meanes to bring it to our mouthes? Is it enough to have bread in our mouthes, if wee have not power to digest it in our bodies? Know therefore, O thou, whose barnes are full; thou hast as much need to say this Petition, as the poorest man that hath not a graine. For, there are so many things belonging to Gods giving us our bread, that the only possessing it, is the least matter of a hundred; and unlesse Gods blessing be had withall, is scarse worth the having. For indeed, bread, and all other externall things are of themselves, but lumpes and pieces of the first Chaos; that unlesse there proceed some words out of the mouth of God upon them; there is neither light nor life; neither strength nor comfort, either from them to us, or in them for us. For, what was the great Lord the better, that there was plenty of bread in *Samaria*; when he was troden to death before hee came at it? What were the Israelites the better for having of Quailes; when they went in at their mouthes, and came out of their nostrills? 2 King. 7.

what was the rich man the better for having more than his barnes could hold; when a voice came suddenly: *Stulte, hâc nocte repetent animam tuam?* For if the blessing of God be not in company; either, wee shall not have bread; or having it, we shall not be able to use it; or using it, we shall not be strengthened by it; or strengthened, wee shall not continue; or continuing, we shall not be satisfied; or satisfied, wee shall not be contented. For all these degrees, and many more than these, are all contained in Gods giving us our bread. God gives us our bread, when he gives the earth strength to bring forth bread: God gives us our bread, when he sends seasonable weather, to gather in our bread: *God* gives us our bread, when he grants us peace and quiet to eat our bread; God gives us our bread, when hee gives us health and strength to earne our bread; and if wee could reckon up all the waies of Gods giving us our bread; wee should find them to be more than the very graines of Corne of the bread wee eate. Which if men would well consider; they would rather be humbled with sense of their just defects; than be puffed up with conceit of their vaine excesse.

Deut. 11. 14.

It is a cheerefull thing to thinke of day; for then the Eyes see, the Feet walke, the stomacke feeds; and every part hath something to doe, or may doe something to delight it. But what saith the watch-man of *Dumah? The morning commeth, and also the night; as fearefull to thinke of, as the day was cheerefull:* and therefore

Esay. 21. 12.

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as wee open our eyes to entertaine the day; so shutting our eyes, is entertainment for the night. And why then doe wee not as well pray for sleepe for the night, as for bread for the day? Why take we not as much care for our eyes, as for our stomackes? Is it not, because this followes necessarily upon that? For, when God in the day gives us our daily bread; hee gives us in the night our naturall rest: but when men have bread in the day not given them of God; there when night comes, they are kept waking with cares; and the unquietnesse of their minds lets not their bodies take rest. Or is it not a worse matter? that when God gives us our daily bread, hee gives us withall the light of his countenance; but where there is bread, not given of God; there men may revell it out, and runne riot for a time; but when the night comes, they are left without light; and their portion is to be cast into utter darkenesse. Or is it, that as bread feeds us in the day, so sleepe feeds us in the night: and then if sleepe be bread for the night; in praying for bread for the day, we pray as well for sleepe for the night; For, *the evening and the morning make but one day.*

Psal. 127. 2.

Eccles. 5 12.

But what is this day, for which wee aske bread? Is it the naturall day of foure and twenty houres; or is it the day of our naturall life? For, if it be that day, a little bread will serve; but if it be this day, it requires good store. But be not deceived, lesse bread may serve for

this than for that: for in that day wee are ſure of ſo many houres; but in this day we are not ſure of one minute of an houre.

But why doe wee aſke bread but for a day? would it not be leſſe trouble to God, and more providence for our ſelves to aske it for a longer time? Indeed, if it could be had: but there is no having of it for more than a day: our barnes may have it for a longer time, but our bodies cannot: for, as it is out of the very neceſſity of nature, that wee aſke for bread; ſo it is, to the full extent of Nature, that we aſke it for a day. For, let us eate never ſo much; let us fill our bellies never ſo full to day; yet it will ſerve but for a day; to morrow we ſhall need it againe as much as we did before, unleſſe we ſhould thinke of praying for miracles; and to doe as *Elias* did, goe forty daies together in the ſtrength of one meales meate; which wee have ſmall reaſon to thinke of; ſeeing Chriſt denied miracle to *James* and *John*; as well as he loved them: and though they aſked him for it in his owne behalfe. And may it not be another ſenſe of the word, To day; that though it be expreſſed only in this Petition; yet it is to be underſtood alſo in the Petitions following? For the three former are common to us with the Saints in Heaven: but the three latter are proper only to us; and no way communicable to any of them: the three former are without limitation of time; but theſe three latter are bounded with time: they muſt be obtained either

1 King. 19. 8.

either now or never; in this life, or not hereafter: they prepare us indeed for another life; but when another life is once come; both the prayers, and the things prayed for, shal all cease: for after the day of this life, there shall be no more eating of bread, against the Millenaries: No more forgiving of trespasses, against the Origenists: No more deliverance from evill, against the Purgatorians.

*David* prayed God to teach him to number his daies; as though they were so many, that hee could not number them without a teacher; yet they made all but threescore and tenne yeeres; which a meane Arithmetician would easily cast up: Wee have here but a day to reckon; and yet we shall never reckon it aright, unlesse God teach us, though wee cannot properly say to number it; yet to measure it; which is all one: for wee shall have as much benefit, by measuring our day; as *David* found by numbring his daies; and wee shall find it as hard a matter to measure our day truely; as *David* did to number his daies rightly: and as it is difficult to measure it true; so it is dangerous to measure it false: for if we take the measure too long, it may prolong our repentance; and make us surprised, with *Stulte hac nocte*: and if we take it too short, it may shorten our providence, and make us a laughing-stocke to the Ant: we must therefore have a composition made of these two; of providence and Repentance: and this will be the best Elixir, to Psal. 90. 12.

keepe our life alive, and the trueſt rule to meaſure our day; but this we ſhall never be able to doe; unleſſe wee pray as *David* did; that God will teach us to meaſure our day.

We may know our daies, to be very miſerable; ſeeing we are beholding to bread that we live a day: and we may know our building, to be very unſtable; ſeeing it hath no foundation, but is faine to ſtand upon props: for what are food and raiment, but the props of our life? And will any man that is wiſe, in ſeeking to uphold his ruinous houſe; chooſe rather to uſe fine props that be weake, than courſe ones that be ſtrong? Dainty fare, and coſtly apparell, are indeed the finer props; but courſe fare, and plaine clothes are the ſtronger: are wee ſo unwiſe, to keepe ſo much adoe for getting the finer; and are not contented when wee have the ſtronger?

Is it not ſtrange, that having but a day to live; we ſhould make ſuch proviſion for many yeeres: and yet are not ſure tō live out this ſhort day neither? Ere it be long, there will come a long day; for which all the proviſion wee can make, will be little enough. Are we ſo unwiſe, to make ſo much proviſion for this ſhort day; and for that long day to make ſo little? For, indeed, to have bread againſt that day, will be worth the having; and if it were not for that day we hope to live then: the day we live now, were not worth the living.

There is nothing more deare to us, than this day

day of ours: yet we are ever finding fault with it: either it is too ſhort: or it is tedious: or it is uncertaine. It ſeldome contents us; never ſatisfies. I cannot therefore blame thee, O my ſoule, if thou often fall into theſe wiſhing kind of thoughts: O when ſhall the time be, that time ſhall no more be: and when will the day come, after which ſhall come no night: but now and hereafter ſhall be one ſeaſon; to day and for ever of one continuance. For, we ſhall then find no more fault, either with the ſhortneſſe, which never ſhall have ending; or with the tediouſneſſe, which ever ſhall have pleaſure; or with the uncertainneſſe, which ſhall be more fixt, than the poles of Heaven. Revel. 10. 6. Eſay. 60. 19.

But are we ſo tied to aſking of bread for the day; that wee muſt not be carefull to provide againſt to morrow? muſt we be ſo careleſſe of providing any thing before hand; that we muſt never looke further than for the preſent? Is this the meaning of Chriſts ſpeach, where hee ſaith, *Take no care for the morrow:* that when we riſe in the morning, we ſhould be to ſeeke of meate for our dinner? This, perhaps, may be feared to be taken by ſome; but ſuch taking is miſ-taking: For wee may obſerve, Chriſt ſaith not, Take no care for meate to eate; but, *Take no care what yee ſhall eate.* *Abraham* could feaſt three Angells, with a Calfe and a Cake; and all the meates of Nature ſerve not our turnes, unleſſe wee feed upon Art. This is that which Chriſt forbids; our affecting curioſity, not Matth. 6. 34.

not our providing for neceſſity: for if hee ſhould doe this, hee ſhould deny that wiſdome to us, which *Salomon* commends in Ants; who provide in the Summer againſt the Winter; and ſhould caſt upon us an affected careleſſeneſſe, ſo farre from faith; that it is worſe than Infidelity: as Saint *Paul* ſaith: *Hee that provides not for his Family, is worſe than an Infidell.* The reſtraint therefore of care enjoyned us by Chriſt; is from curioſities, not from neceſſities: from ſuperfluities, not from ſufficiencies: from the licoriſh longing after this or that meate, not from the naturall deſire of ſome meate: from faring like *Dives*, deliciouſly; not from faring ſoberly like *Abraham*. Or is it, that when Chriſt ſaith; *Take no care what you ſhall eate:* he meanes by care, our chiefeſt care, as that which poſſeſſeth and takes up our whole heart: and indeed the word uſed by Chriſt imports as much: for the ſmaller cares, ſtand, I may ſay, without dores in our minde: it is the chiefeſt care, that takes up all the roome within: and this care muſt be kept for the Kingdome of God: which as Saint *Paul* ſaith, *is not meate and drinke:* ſo there is a care which we take, and care with which wee are taken: and wee muſt not be taken with care what wee ſhall eate, and yet we muſt take care what wee ſhall eate: for it ſeemes not ſo much the care, as the degree of care that is forbidden us; and care in a low degree is in Chriſts account, of no degree; and ſuch care we may take for what we ſhall eate; and

1 Tim. 5. 8.

μεριμνᾶν.

Rom. 14. 11.

and yet obſerve Chriſts Counſell, to take no care what wee ſhall eate.

But why pray wee for our daily bread, as though we would have but one kind of meate continually to feede upon? For if there be change, how is it daily? and who would not ſoone be weary of ſuch a diet? Is it, that howſoever there be variety or change of meats, yet bread is alwaies one; that is, only we may juſtly ſay, of the *Quorum* of meats? for though man lives not by bread onely: yet onely bread is neceſſary for man to live by. Or is it, that comming here a begging to God; wee are put into the right language of beggers? who commonly aſke a farthing, when yet they hope for a better almes? Or is it to make us ſenſible of our eſtate; that have not ſo much as a bit of bread, but what it pleaſeth God in mercy to beſtow upon us?

But when we ſay, *Give us our bread:* doe wee not ſpeake, as though we thought, God meant to keepe our bread from us, and put us to aſking for that which is our own already? But is it not, that we call it ours indeed: but yet not ours, till God give it: And therefore we give Gods Giving the firſt place? Or doe we therefore call it ours, becauſe we earne it with our labour? but therefore Gods gift, becauſe it is hee that bleſſeth our labours? Or therefore our bread, becauſe a convenient nouriſhment for our bodies; but therefore Gods gift, becauſe he gives it the vertue of nouriſhing? Or therefore our bread,

becauſe a competent proportion for us? but therefore Gods gift, becauſe it is he that gives our portion to us? and though Chriſt here ſet the words together for us; and make them eaſily to be ſaid; yet wee ſhall find them apt to flie aſunder againe, and not eaſily to be practiſed. For let our hand ſwerve but a little, and we ſhall either lay too much upon Gods giving; and too little upon our bread; or too much upon our bread; and too little upon Gods giving. For if we depend ſo upon Gods giving, that wee neglect our owne endeavours; wee ſhall but tempt God, and put him to work Miracles, when there is no cauſe. Or if we depend ſo upon our owne endeavours, that we depend not withall, and above all upon Gods giving; we ſhall then tempt him more, and cõmit Idolatry, by ſacrificing to our nets. We muſt therefore weigh the words well, and give each ingredient its juſt quantity; or we ſhall never make a compoſition that will be profitable; or an expoſition that will be reaſonable.

But why ſhould Chriſt tie us to aſking onely for bread, and not allow us, to aſke a larger Donative, as Riches and Honours? ſeeing it is all one to God, to give us Quailes, or Manna; and he can make Gold and Silver as common as ſtones in the ſtreet, as well to us, as he did to *Salomon*. No doubt he can do it, and no doubt he would doe it; if it were for our good, that hee ſhould doe it. Wee may therefore know, that certainly, Riches and Honours, are not of that worth

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the world esteemes them. They adde indeed to our wings; but they adde much more to our unwealdinesse and weight: they enlarge the sailes of our Ship; but they increase much more the labours and burthen. And in adding to our wings, we are paid but with feathers; where, in adding to our weight, there is laid a Taxe upon our substance: in adding to our sailes, we do but gaine breath; where, in adding to our labours, we tire our very spirits. Besides, It is an ill quality, that Riches and Honors have, they are better *Assequentibus*, than *Assecutis*; more pleasing in their chase, than in their purchase. They are too great for our bodies, and too little for our minds. They are more than we can use, and yet lesse than we would have; and so are faulty in both the extremities: both in being superfluous, and in being defective. They are not so good as health, for you cannot buy health with all your mony, and as little are you able to keep it: and every sickenesse takes away both their use and relish. And therefore the poorest man that is hath oftentimes a richer Jewell than all the other riches of the world: for, having life and health; he hath those things, for saving whereof, the richest wares, in a tempest are throwne over-boord. And if we observe it, we shall find, that these Jewells of life and health are oftner lost, by having more than bread, than by having lesse; oftner by surfeiting, than by starving. They therefore which have this Diamond of life: and this Pearle of health; though they

Eccles. 5. 11.

Eccluſ. 30. 15.

Pſal. 4. 7.

have withall but the Flint of bread; may juſtly be accounted of greater worth than they who have the Spices, and precious Stones of both the Indies. For they have, as *David* ſaith, moſt truly, more true contentment and joy of heart; then they whoſe Wheat & Wine doth moſt abound. And to ſay the truth, theſe Riches and Honours, are things of which we may ſay, *Sic nos non nobis:* wee have them more from others, and for others: than from or for our ſelves. For if there were no others but our ſelves; there neither could be any having of honours, nor would be any deſiring of Riches: And what have wee to do with others? Indeed, in civill duties we have both to obey the Magiſtrate, and to doe good offices amongſt our neighbours: but when it concernes the mind and contentment of ſpirit; what have we to do with others? we ſhall never have any true contentment, and joy of minde; untill wee can reduce our ſelves to the ſolitarineſſe that *Adam* was in, when there was none in the World but hee and *Eve:* (for theſe two in true account, are but as one) and this, perhaps, made S^t. *Paul* profeſſe that hee was crucified to the world, and the world to him; there was no more relation betweene the world and him, then betweene the living and the dead; betweene things that are, and things that are not. As therefore the Diſciples tooke Chriſt walking upon the water, for a Phantaſme or Ghoſt: ſo wee may juſtly take all that walke in the world for Ghoſts and Phantaſmes; as if there were

were none other really in the world, but Christ and our selves. And why should not I so wholly intend to God, as if there were none in the world but Himselfe and I; seeing he so wholly intends to me, as if there were none in the world but my selfe and he? For untill we can doe this, wee shall never come to walke with God in the Garden of *Eden*. There will be no quietnesse of mind, untill we can be at home with our selves; and no such being at home, unlesse wee can be free from others. There will be no happinesse, untill wee can be united to God; and no such uniting, unlesse wee can be divided from the world. Let it therefore never trouble thee, when thou seest a man grow rich, and his house to prosper; for this were but to take up *Davids* errours, when hee himselfe hath cast them off; for after, when he entred into the Sanctuary, he understood their end. For these causes, this life of ours, is justly compared to a Stage-play; where the matter is not great what part the Player acts, whether of a Begger, or of a King; all the matter is, what share he shall receive when the Play is ended. Lord, let mee be a sharer with thy Saints in the life to come; and let me act in this life, what part it pleaseth thee to impose upon mee. When Christ therefore bids us aske onely for bread, what is it but to put us in mind, that we rest our selves upon this bare sufficiency; and never care to please others, or seeke to be thought great in others estimation, by having the pompes of excesse. O Lord

God, as thy wisdome hath set a bound to this Petition; so let this Petition set a bound to our desires; that esteeming riches not for shew, but use: and valuing honours, not by others breath, but by our owne feeling; we neither have our soules confined to our bellies as beasts have; nor our felicity laid upon our backes, as the Gentiles have; but contenting our selves, with the diet of thy providing and with the garments of thy making: we may count it our best food to feed on Christ, which is the doing of his Will; our best clothing, to put on Christ; which is the comming of his Kingdome, and the hallowing of his Name.

The three former Petitions were delivered in termes Indefinite, as being more like to Hallelujahs, or as when we make acclamations to a Prince, *Vivat Rex*; but now we are come to Petitions in their usuall termes; and seeme more properly to be within the verge of charity: for charity is *Diffusiva sui*; and askes as well for others as for our selves; and though it begin at home, yet it tarries not at home, but dilates and spreads it selfe. If therefore any mans charity be so wedded to keepe home, that it meanes not much to stirre abroad; what should he doe using these spreading termes of Us, and Our bread; but rather speake plainly, as his meaning is: *Give mee this day my daily bread?* Or if at most, he thinke it charity sufficient, and that he gives the words their full extent to understand them of himselfe and his family; or of himselfe

and

and his friends onely; let him then consider in what latitude he hath used the word before. For, when he said, *Our Father*; did he intend it, as though God were the Father of him and his family only; or rather of him and all the faithfull together? and certainly, as farre as the word *Our* reacheth, in saying, *Our Father*; so farre it is very likely to reach, in saying, *Our bread*; which yet excludes not a civill propriety, though it seeme to include a Christian community. And as when *Mary* powred her boxe of Spicknard, upon the head of Christ; it was then better bestowed then to have given it to the poore: So now, that we have Christ in the flesh no more amongst us; and that we cannot poure our Spicknard upon his head: It will be as acceptable to him, if we poure it upon the poore, which are his Feet. Marke 14. 3.

In all the Petitions of this Prayer, but most apparently in this; we have need to looke backe to our Grammer againe; for Grammer teacheth, that the Imperative Mood, biddeth and commandeth: and why then doe we use the Imperative Mood here, as though we commanded God? Grammer indeed teacheth, that the Imperative Mood, biddeth and commandeth; but it teacheth as well, that it prayeth and demandeth: It is as well the Mood that preferres the Petition; as it is the Mood that signes the bill. When Christ granted the Centurions suite, he did it in this Mood, *Fiat tibi*; *Be it unto thee, as thou believest.* So when the Centurion presented his

his ſuite; he did it alſo in this Mood, *Dic tantum*; ſay the word onely. Indeed, God lookes not to the Mood, in which our Prayers are made; but he lookes to the Mood, in which we are that make them. For if we pray in an humble Mood, and a lowly minde, we may command any thing at Gods hands: but if we come to God in a lofty Mood, and a high looke; we may command, but we are ſure to goe without; for God reſiſteth the proud; and where God reſiſteth, it is neither praying nor commanding that will prevaile. O my ſoule, canſt thou thinke much to be humble, that haſt God for a patterne; who ſuffers thee to command, that art not worthy to intreate? and no ſooner thou openeſt thy mouth to aſke bleſſings; but he as ſoone openeth his hand, and filleth thee with bleſſings. And as a ball, the harder it is ſtricken downward, the higher it rebounds upward: ſo the lower thy prayers take their riſing from thy heart; the higher they aſcend up into the eares of God. Stoope therefore, O my ſoule, and be ſure to be humble; and ſo thou maiſt be ſure to command: faile not to be lowly; and ſo thou ſhalt not faile to be exalted; be content to be ſtricken the harder downward; and ſo thou ſhalt make the higher bound upward into heaven.

Iam. 4. 10.

But will not this be a dry diet; to have onely bread, and no drinke to it? Did it not even choake the *Bethulians*, and almoſt wither the Iſraelites in the Wilderneſſe? Or, why ſhould we

we thinke to have drinke without asking, more than bread? Is it, for that we sinned first in eating; and therefore are punished with begging for bread to eate? Or is it, that Christ keepes within his compasse, and teacheth us to aske for bread from Heaven; who was himselfe the bread that came downe from Heaven? Or is it, as Christ said of the poore; that water we have alwaies with us; but bread wee have not alwaies? such indeede, may be the mazes of thoughts, when they wander in darkenesse: but by the light of the first cause, we shall see the true cause; that Christ, who is himselfe *Verbum Abbreviatum*, makes this prayer for us in a kinde of Hieroglyphicks, where one character stands for many things; and if *Moses* comprehended all Elementary matter, as fire, aire, water, under the one word of earth; Why may not Christ comprehend all temporall things, under the one Word of bread? and indeed, in this sense, oftentimes the Scriptures use it; as when we reade in *Ezekiel*, that one of the sinnes of *Sodome* was fulnesse of bread: We must not thinke, that their excesse was onely in eating of dry bread, but that they exceeded in the superfluity of all meates and drinkes, adding thirst to drunkennesse; and making themselves Artificiall stomackes, with devices of gluttony. But why then should he use so many words, even five whole Petitions in expressing spirituall Graces? Is it not that temporall things, like foule clothes or ragges, may well enough be

Esay. 10. 23.

Ezek. 16. 49.

wrapped up in one bundle together; but ſpirituall Graces, as things more precious, require more roome; and being to make us without ſpot; are themſelves to be made up without wrinkle. Yet may it, perhaps, not be without myſterie alſo; that Chriſt teacheth us here to aſke only for bread; as he promiſeth us in Heaven to give us only drinke; to ſhew that this life and the next, are both but one meale; and that we cannot drinke with him in his Fathers Kingdome, unleſſe we firſt eate him here, the bread which came downe from Heaven.

Matth. 26. 29.

But doth not this Petition ſeeme to be out of his right place; and doth it not come in before his time? ſeeing *Forgiveneſſe of treſpaſſes*, is a more excellent gift than giving of bread; and in all reaſon, that which is firſt in excellency ſhould alſo be firſt in order? Yet we ſhall find reaſon for this ordering of theſe Petitions; and the lawes of true Heraldry no way tranſgreſſed. For as *Rachel* ſaid to *Jacob*, *Give me children, or elſe I die:* ſo we much more juſtly ſay to God; Give us bread, or elſe we die. So that as Nature is before Grace, and life before happy life: It muſt needes be reaſonable, that aſking for bread, which nature calls for to ſupply the defects of life, ſhould goe before *Forgiving of treſpaſſes*, which Grace calls for to ſupply the defects of a happy life: and as there is this reaſon in reſpect of our ſelves, ſo there is a ſtronger reaſon in reſpect of God: for nothing can more admirably ſet forth the admirable goodneſſe of Gods Nature,

Gen. 30. 1.

ture, than the very ſituation of theſe Petitions. For by this his bounty is placed before his mercy; and it comes to paſſe, that the Sunne ſhines upon the good and the bad; and the raine falls upon the juſt and unjuſt. And even for us, it is a moſt happy marſhalling of the Petitions; for, if God ſhould never give us any thing, but when he hath nothing to forgive us, he ſhould never give us; ſeeing our life is a perpetuall increaſe of our debts; and while we aſke him, to Forgive us; even in that we commit ſomething, that needs forgiveneſſe.

It is proper to this Petition, that it is not proper to any one ſort of creatures, but is common to all; and therefore, though it ſtands in a valley, yet it hath the largeſt proſpect. And it may be called the Petition of Providence; for, where all the other are intentive to the care of another life; this onely is appointed to make proviſion for the preſent life.

Here now would be competition for place, betweene the two that follow; but that Repentance is in wonderfull grace with God; and hath the Angells alſo for ſpeciall friends: and therefore hath precedence. For when we ſay, *Forgive us our treſpaſſes*; is it not plainly the prayer of penitent ſinners? who are alwaies, confeſſing their ſinnes; and profeſſing their amendment; imploring Forgiveneſſe; and deploring their owne weakneſſe; all which, and only which, are the parts of this Petition. And

therefore this Petition, if wee did well, ſhould not be ſpoken with words, but with ſighs: for what can come from a broken heart but ſighs? and untill the heart be broken, this Petition will never be truely ſound. And leaſt our owne ſighs ſhould not be ſufficient; the Spirit it ſelfe makes requeſt for us with ſighes that cannot be expreſſed; which though it be true of all the other Petitions; yet moſt properly of this: For, if ſorrow, griefe, feare, ſhame; al of them great; and all of them together deſerve ſighing; they are all here met, or are all here to meet in this Petition.

Rom. 8. 26.

There is a word, which though it be no part of the Petition; yet becauſe it brings the Petition in, it is not it ſelfe to be left out; namely, the conjunction *And*; which in all the former Petitions was never uſed; becauſe, indeed, there was no uſe of it: For, they went all ſingly by themſelves, as chiefly referred to the honour of God, who is *Actus ſimpliciſſimus*; and chiefly fitted for the mouthes of Angels, who are *ſubſtantiæ ſimplices*; but now that we are come to the Petitions for the only uſe of men; now there is uſe of this conjunction: for all bleſſings in this world are tied, as it were, by linkes together; and are not good, but in conjunction; and therefore this conjunction *And*, is now here uſed; that as the firſt uſe of it, that ever was, was to joyne the bodies themſelves of heaven and earth together; ſo the uſe of it here, is to joyne the bleſſings of heaven and earth together: for as an earth without a heaven would have made but a miſe-

Gen. 1. 1.

rable

rable world; ſo theſe earthly bleſſings, without the heavenly, will make but a miſerable man. And therefore we have no ſooner ſaid, *Give us this day our daily bread*, but it preſently followes, *And forgive us our treſpaſſes*: as if it would infer, that unleſſe the ſpirituall bleſſings be added alſo, theſe temporall bleſſings will doe us ſmall good; or rather, indeed, will doe us more hurt than good. For what good did *Dives* riches doe him, but to beare his charges in his journey to hell? What good did *Hamans* honour doe him; but to procure him a higher paire of Gallowes to be hanged upon? What good did *Achitophels* wiſedome doe him; but to find out a cunning, how in one act, he might both do a murther, and revenge it? but all this is help'd by this conjunction *And*; for if the ſpirituall bleſſings be added to the temporall; thy riches will prove a good unto thee, as being a purſe for charity; thy honour will prove a good unto thee, as being a ſtage for humility; thy wiſedome will prove a good unto thee; as being a lanthorne for devotion; and a ſhield againſt temptations.

The chiefe force of this Petition is in the vertue of confeſſion: for to confeſſe our ſinnes; is, as it were, to unſin them againe; at leaſt, it ſtops the mouth of our great accuſer, the Divell. Rev. 11. 10. For is it not his quality, as taking no notice of Gods Omniſciency; that hee will not come to accuſe, but when he can bring, as it were ſome new matter; as though he thought to informe God of ſome thing, that hee knew not before?

and therefore, when he heares us confeſſe already; his worke is at an end: for what ſhould hee doe to come charging us with that, with which we charge our ſelves? and if we can be thus ridde of our accuſer; may we not well hope to finde as much favour at Gods hands, as the Adultreſſe in the Goſpell found at Chriſts? who ſaid unto her, when her accuſers were gone, *Neither doe I condemne thee.* But beſides this, there is a good quality in the confeſſion, though it publiſh the ill qualities of the confeſſour; that it aſcribeth to God his due attributes. It aſcribeth unto him Omniſciency; acknowledging it were in vaine to hide it from him that knowes it already. It aſcribes unto him mercy; for it were madneſſe to confeſſe to him, in whom we conceived no compaſſion. It aſcribes unto him juſtice; as Saint *John* ſaith, *If we confeſſe our ſinnes, he is faithfull and juſt to forgive us our ſinne.* Wherefore, O my ſoule, if thou canſt not be ſtrong enough to reſiſt ſinne, be humble to confeſſe it; but confeſſe it with contrition; diſſolve into teares for that which is paſt; reſolve upon amendment in that which is to come; and if thou canſt doe this, thou ſhalt find this Petition the true balme of *Gilead*; though thy ſinnes were as red as Scarlet, they ſhall be made as white as Snow.

Iohn 8. 10.

1 Iohn 1. 9.

Ierem 8. 22.

But were it not better, *Culpa Vacare, quam culpam deprecari?* were it not better to be without ſinne, than to aſke forgiveneſſe? and we ſhall not ſinne, if we can keepe the Commande-

ments:

ments: and certainly we may keepe them, if we will; for, otherwiſe we ſhould make God unjuſt; to give commandements that could not be kept. O my ſoule, this is the right reaſoning of our crooked reaſon: for it is not the hardneſſe of the Commandements, that makes them they cannot be kept; but it is the crookedneſſe of our owne natures, that makes us we cannot be conformable to the ſtreight rule of them. For, the Commandements are the rule of our life; and a rule is a ſtreight line; and a ſtreight line is the ſhorteſt between two points that can be: and ſuch are the Commandements, the ſhorteſt and eaſieſt that could be deviſed, either between God and men; or between men amongſt themſelves. And yet let no man ſay; we may keepe them if we will; that is, ſtrictly according to the rigour of the Law; and by our owne power; for this were to include all the faculties of the ſoule within the will: which though it were ſo, would not ſerve: and being not ſo; is impoſſible. For, we can neither forget what we would; nor remember what we would; we can neither love what we vvould, nor hate what vve would; we can neither thinke what we would, nor will what we would: and ſeeing a perfection in every one of theſe, is neceſſarily required to the keeping of the Commandements; how farre off muſt we needs be, who are defective in them all? and therefore, when fleſh and blood ſhall find it ſelfe to have all theſe in all

all perfection; then it may talke of keeping the Commandements, and not before; which will not be, which cannot be, untill our bodies ſhall be raiſed up ſpirituall bodies; and untill corruption ſhall put on incorruption. But this manner of perfection, failing us here; we have a refuge to flie to, in the Sanctuary of this Petition; *Forgive us our treſpaſſes.*

1 Cor. 15. 44.

By this Petition then it appeares; that every man commits ſin; becauſe every man is here enjoyned to aſke Forgiveneſſe: but what ſay ſome men? this is no neceſſary conſequence. For, as in the former Petition every man is enjoyned to aſke for bread; yet every man doth not need bread: (for many have enough in ſtore) ſo every man is enjoyned here to aſke Forgiveneſſe; though every man, perhaps, may not need Forgiveneſſe; as *Zachary* and *Elizabeth*, who were juſt before God, and without reproofe: and certainly they which cannot be reproved, need not be forgiven. But there is no ſtanding for Saints, againſt S^t *John*, who was as great a Saint as the beſt; yet he ſaith of all, including himſelfe; *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* But how then ſhall we reconcile Saint *Luke*; who ſaith, *They are juſt:* and Saint *John*, who ſaith, *that all are ſinners?* even as we reconcile the Prophet *David* with himſelfe; who ſaith, *that hee walked before God in the innocence of his hands*; and yet confeſſeth his ſinnes to be more than the haires of his head. They were juſt before God; that is, if we take it legally; they per-

Luke 1. 6.

Pſal. 18. 24.

performed not onely all civill duties towards men, but all religious duties towards God; and they were juſt before God by reſolute intentions and endeavours to be juſt; not by abſolute performance of compleat Juſtice. And if wee take it Evangelically; They were juſt before God in his Mercy, not in his Juſtice; before God as a Father, not as a Judge; before God in Chriſt, not in themſelves. And in a word, to make good *Davids* words; *They were juſt before God*; not by their not committing, but by Gods not imputing ſin unto them. Or to ſpeake more Goſpel-like with St. *Paul*, *They were juſt before God*, not by Gods receiving ſatisfaction from them: but by their receiving a pledge and earneſt of Grace from God. But yet, how ſhall we reconcile St. *Iohn* with himſelfe, who ſaith much more: that *They cannot ſinne:* and yet that all are ſinners; Is it not (as one ſaith) that the firſt is ſpoken in regard of the firſt fruits of the New man; the later in regard of the reliques of the Old man: for as in *Adam* who is the Old man, all that come from him are ſinners; ſo in Chriſt, who is the New man, all that live by him, are juſtified.

2 Cor. 1. 22. & 5. 5.

There are many phraſes in Scripture, by which Gods Forgiving our treſpaſſes is expreſſed: *Micah* cals it, *a caſting them into the bottome of the Sea: David* cals it, *a removing them as farre as the Eaſt is from the Weſt:* Another cals it, *a caſting them behind Gods backe*; and great variety there is of ſuch expreſſing it; yet all comes to

Mich. 7. 9. Pſal. 105. 14. Eſay 38. 17.

this: that if our ſinnes be once forgiven; they are as if they never had beene done: we are, as if we never had beene ſinners; God is, as if he never had beene angry.

But doth it not concerne us to know the extent of this word, *Treſpaſſes?* For, how can wee looke, that God will underſtand it any otherwiſe than we intend it? Or that he will extend his forgiveneſſe any further than we extend our petition? that if we come ſhort of our asking; he is like to come as ſhort in his forgiving. And what are then the treſpaſſes we deſire to have forgiven? Are they the treſpaſſes of our feaſting, and not as well of our Faſting? Are they the treſpaſſes of our curſing, and not as well of our praying? Are they the treſpaſſes of our prophaneneſſe, and not as well of our devotion? Are they the treſpaſſes of our cruelty, and not as well of our charity? O then, how innumerable muſt our vices be, when our vertues themſelves are tainted, at leaſt, with ſome ſpice of viciouſneſſe. For ſeeing all our righteouſneſſe is but a ſtained cloath; even the beſt workes we can doe, as of our ſelves we doe them, have all of them a need of ſaying this petition. That as the divell in the Swine told Chriſt, his name was legion; becauſe they were many: So wee more truely may ſay of our treſpaſſes, that their name is legion; becauſe they are exceeding many: *David* ſaith of his ſinnes, that they are more than the haires of his head: and *Manaſſeth*, that his ſinnes are more than the Sands of the Sea:

Eſay 64.6.

Pſal.40.12.

Sea: and now, if wee could not ſay of Gods mercies, that their name is legions of legions; what hope could we have of being forgiven? for what can forgive, but that which exceeds? although therefore we think it enough, that we put our treſpaſſes here in the plurall number; as being a number able to hold them though never ſo many; yet ſeeing we have treſpaſſes enow to fill it; wee had need looke out ſome other kind of number for Gods mercies; a number that may not be *Quantitas diſcreta*, but *continua*: and though no ſuch number be found in art or nature; yet *David* ſeemes to have found us out ſuch a number to our hands, where he ſaith: *Thy mercy, O God, is from everlaſting to everlaſting*: that we may make it the burden of our ſong, as *David* did of his; *For his mercy endureth for ever.* Pſal. 103. Pſal. 136.

When wee pray that our treſpaſſes may be forgiven: why doe we not tell what treſpaſſes, and how many they be? For this might both ſtir in our ſelves a greater intention; and move in God a greater compaſſion? but is it not, that we tell not what our treſpaſſes be; Firſt, indeed becauſe we cannot: for who can tell the treſpaſſes he commits againſt God? which made *David* pray; *Forgive, O God, my ſecret ſinnes.* Pſal. 19. 11. And well might *David* pray ſo; for in his ſinnes about *Vriah* and his wife; when God had forgiven him his two great treſpaſſes, Murder and adultery: who would have thought there had beene any more behind? yet God found a con-

ſectary of theſe ſinnes, more heynous in his ſight, than the ſinnes themſelves; that thorow them his Name was blaſphemed: which no man could have dream'd of, and perhaps not *David* himſelfe, if God had not made it knowne and told him of it. Which made alſo St. *Paul* to ſay; *I know nothing by my ſelfe, yet am I not thereby juſtified:* for, though he knew nothing by himſelfe; yet God, he was ſure, knew ſomething. And as this may be one cauſe why we tell not what our treſpaſſes be; becauſe we cannot: ſo it may be another cauſe; becauſe we need not: for how great or many ſoever our ſinnes be; yet we muſt come to God with this confidence, that his mercies are more and greater than they. And indeed there is none of the Petitions, which a guilty conſcience can make with more confidence, than it may doe this: ſeeing it takes God in his proper element, with whom it is as naturall to forgive treſpaſſes; as it is for fire to aſcend upward. Which yet we muſt take with reverence; not as though we thought God a general agent; who doth all things, καὶ σκοπὸν ἡ βελήν; but becauſe in his Arke of Covenant, he hath onely Mercy for his Seate; and in his proclamation of himſelfe, he hath chiefly mercy for his Title. We ſhall not therfore need to tell what or how many our treſpaſſes be; but this we ſhall need, if at any time ſinne aſſault us; that we looke upon God, as onely all Iuſtice: but all Iuſtice to the wilfull: but if ſinne have taken hold of us, and overcome us; that we looke upon God

Exod. 25.17.

Exod. 34.6.

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as only all mercy; but all mercy to the penitent: ſo, either our feare of God, ſhall be the beginning of wiſedome; or our faith in Chriſt, the ending of folly.

But how happens it that St. *Matthew* making mention of this petition; ſets downe, Debts: and St. *Luke*, Treſpaſſes: which cannot both be true: for if Chriſt ſaid, Debts; then St. *Luke* is in an errour; who ſets downe Treſpaſſes: and if Chriſt ſaid Treſpaſſes; then St. *Matthew* is in an errour, who ſets downe Debts. This indeed may ſeeme a knot, but it is none; at leaſt not hard to be untied. For the word which Chriſt uſed (as Interpreters note) was Choba, a Syriacke word; and ſignifies both Debts, and Treſpaſſes; which as to the purpoſe, here are both as one: unleſſe we may ſay, that ſinnes may more properly bee called Debts; being taken as omiſſions: when we leave that undone, which we ought to have done: and more properly Treſpaſſes; being taken as commiſſions: when we doe that we ought not to doe: and the Evangeliſts being not able in a tranſlate Tongue to expreſſe Chriſts word in one; have expreſſed his ſence in two: which ſhewes not ſo much a diverſity in the writers; as an unity of the Spirit by which they write. And yet withall we may obſerve, that though St. *Matthew* in the petition it ſelfe ſet downe Debts: yet in the repetition preſently after he ſets downe Treſpaſſes: and St. *Luke* alſo though in the forepart of the petition he ſets downe ſinnes: yet in the latter

Math 6.12.

Luke 11.2.

part he ſets downe Debtors: that it is but a knot ſought in a Bul-ruſh, to ſeeke from theſe words, to lay aſperſion upon theſe holy writers.

But why ſay we, *Our treſpaſſes*: have we not treſpaſſes enow of our owne to pray for; but we muſt pray alſo for the treſpaſſes of others? Indeed not only charitably, but moſt juſtly: ſeeing the treſpaſſes of others, are oftentimes the treſpaſſes of our treſpaſſes. For if we infect others, by our counſell, or by our example: are not our treſpaſſes a cauſe of theirs? Or if they infect us, are not their treſpaſſes a cauſe of ours? and this is all the good wee get by company: Company, the great darling of the world; without which it were no world, there were no pleaſure: that it is no marvell *Iohn Baptiſt* went into the Wilderneſſe to avoid company; that ſo he might neither infect nor be infected. Indeed if men were to men, as God intended them, nothing could cauſe more comfort; would yeeld more benefit than ſociety: but ſeeing they have left their firſt love, the love of God: what marvell, if now they leave their ſecond love, to love one another: that nothing ſeemes now more dangerous, or is oftentimes more deadly, than ſociety.

This word *Our*, is thrice uſed in this prayer; and in each place ſeemes to have a ſeverall extent: for, when we ſay *Our Father*, it intends, community: when we ſay *Our treſpaſſes*, it intends propriety: when we ſay *Our bread*, it partakes

takes of both. There is nothing we call *Ours*; in which we have ſo abſolute a property as in our Treſpaſſes: In *Our Father*, others have a right: In *Our bread*, others may claime a ſhare; but in *Our treſpaſſes*, none can challenge any part with us; for every man muſt beare his owne burden; every man muſt be accountable for his proper debts. Gal. 6. 5.

We have juſt cauſe therefore to ſay, *Forgive us our treſpaſſes*; but what cauſe have we to ſay, *As we Forgive them that treſpaſſe againſt us?* For is not this a ſudden and ſtrange alteration? We have all this while beene at our prayers; and now to come in with a Petition of right? We have hitherto beene the Publicane, confeſſing our ſinnes: and now on the ſuddaine to turne Phariſe, and boaſt of our workes? But, O my ſoule, doe not ſo conceive it: for what boaſting can there be in humility? and what greater humility, than bearing and forgiving Treſpaſſes? but it is an humble preſenting and offering our ſervice to God; whereby we ſhew our ſelves prepared by his grace: and hope to be capable of his Forgiveneſſe. And we may perceive by Chriſt, that there is ſome great neceſſity of theſe words in this petition: for when he had delivered the whole forme of this prayer to his Diſciples: he doth not ſo leave it; but makes of this petition, a repetition; and urgeth it particularly: as if he had ſome ſpeciall intereſt in it himſelfe; and ſo indeed he hath: for, what doth Chriſt ſo much labour for all his life; as to make Math. 6. 14.

us

us his Diſciples? and how are we made his Diſciples, but by bearing our croſſes and comming after him? and what is this bearing our Croſſe, but our forgiving of Treſpaſſes? for even this was the laſt act of his owne bearing his croſſe; when his croſſe bearing him, he ſaid: *Father forgive them, for they know not what they doe.* Injuries indeed and wrongs; oppreſſions and perſecutions may be laid upon us; as Chriſts Croſſe was laid upon *Simon* of *Cyrene*; and we made to beare them whether we will, or no: but this
Luke 14.27. doth not make us Chriſts Diſciples: but we muſt take them up, & beare them of our ſelves, and as I may ſay, not with preſumption and precipitation, but with patience and charity, croſſe our croſſes; and ſo we ſhall make them a true Chriſts Croſſe indeed: and by this we ſhall
Iohn 13.35. be knowne whoſe Diſciples we are: and thus if we preſent our ſelves to God the Father, bearing the cogniſance of God his Son; we may be ſure of favourable audience: which is the thing that Chriſt ſo much deſires. Wherefore, O my ſoule, wonder not that theſe words are with ſuch earneſtneſſe taught thee to ſay; but wonder at the love, and loving kindneſſe of Chriſt thy Saviour; who is ſo urgent for thee to have them ſaid, which are ſo urgent for thee to be performed.

Many would deſire to know, and prize it at a great rate, how they might get the knowledge to be aſſured, when their ſinnes are forgiven: and yet it is a knowledge eaſily to be had; and every

every man may tell himſelfe. For if thou findeſt in thy heart, a loathing of thy former ſinnes, and a reſolution to continue in amendment of life, and eſpecially a fixed charity, to forgive others: thou maieſt be aſſured, thou art in the favour of God; and thy ſinnes paſt are all forgiven thee. But if thou continueſt to take delight in thy former ſinnes: and art unreſolved in reforming thy courſes; and eſpecially if thou findeſt in thy ſelfe a deſire of revenge: and art implacable towards others; thou mayſt then be aſſured thou art ſtill in the ſtate of Gods diſpleaſure; thy ſinnes are not yet forgiven. For theſe things are not onely the ſignes; but the certaine effects of Gods forgiving us; when we confeſſe and be grieved for our owne treſpaſſes to him; and are compaſſionate and relenting to the treſpaſſes of others to us.

But are we not in this all *Naamans?* Doe we not all thinke that waſhing ſeven times in *Jordan* is too ſleight a medicine to cure our leproſie? that our forgiving of others, can never have the power to worke in God, a forgiving of us? But what is this, O my ſoule, but to vilifie that which God hath ſanctified? If God had ſaid unto thee; If thou wilt have me to forgive thy treſpaſſes; then goe ſell all thou haſt, and give to the poore; as the young man in the Goſpell was bidden: Or then goe ſacrifice thy onely ſonne, as *Abraham* was commanded: oughteſt thou not to have done theſe

things? how much more, when he ſayth; Forgive, and thou ſhalt be forgiven? For to skorne the meanes, becauſe they ſeem to us to be weak; what is it, but to forget the power of that hand which uſeth them? Could Chriſt give power to the Hem of his garment, that the onely touching it, drew vertue from him: and cannot God give power to our forgiving of others, to draw mercy from him? could God give power to ſeven times going about *Jerico*, to make the wals fall downe; and can he not as well give power to our forgiving the treſpaſſes of others, to make our treſpaſſes fall downe before him? But this is done, to make us know that Gods thoughts are not as our thoughts; nor his waies as our waies: For what Father indeed on earth, though never ſo loving, would give ſo great a bleſſing to ſo ſmall a duty? what Maſter, though never ſo bountifull, would propoſe ſo glorious a reward to ſo meane a ſervice? what King, though never ſo gracious, would grant ſo free a pardon upon ſo eaſie tearmes? for this which he requires is not the intending of an action, but the remitting of a paſſion: It is not to ſuffer, but not to offer: it is not to doe more than we can doe; but not to doe ſo much as we would doe: yet ſuch a Maſter, and King, and Father is God; that if thou doe it in charity, and ſay it in faith; it will worke with him the effect he promiſeth: and this ſhall be a ſigne unto thee; thou ſhalt finde in thy minde that Peace which paſſeth all underſtanding; thou ſhalt finde in thy heart, that

that joy which the world cannot give; and ſhalt plainely perceive by this ſubordinate petition, what great cauſe thou hadſt to ſay; *Thy Kingdome come.*

But what will be the beſt time for our ſaying of this petition? May we not put it off, till we have committed more ſinnes; and then aſke forgiveneſſe for all together? May we not run a while upon the ſkore, and then ſtrike a tally for all at once? O my ſoule, be not ſo ungratefull to God; ſo improvident for thy ſelfe: for canſt thou thinke it fit, to runne further upon the ſkore; when thou art more upon the ſkore already, than all thou art worth? Canſt thou thinke it fit to commit more ſinnes, when thou haſt committed more already, than a thouſand deaths can expiate? Hath God ſpared thee for this, that thou ſhouldſt goe on to provoke him further? Hath he for this given thee a time to repent thee; that thou ſhouldſt make him repent him of the time he hath given thee? This deferring of repentance dries up the blood of Chriſt; God in him is a Father now, who knowes how ſoone he may turne to a Judge? God in him is now all mercy; who knowes how ſoone he may returne to his Juſtice? This preſent houre, this very inſtant is the Faire kept, as I may ſay, of forgiving ſinnes: It may be had now at an eaſie rate; onely for forgiving them that treſpaſſe againſt thee: but if thou tarry till the Faire be ended; (and who knowes how ſoone it may be, ſeeing it hath laſted ſo

long already) there will then be no pardons to be purchaſed at any rate, but thou muſt pay for thy improvidence with thy utmoſt farthing. O then my ſoule, put not off from day to day; leaſt thou come, as it is ſaid, a day after the Faire; but whileſt it is called to day, call thy ſelfe to account, and let not the Sun goe downe upon thy impenitency to God; or upon thine anger to thy neighbour: leſt it happen to thee, as to the rich man in the Goſpell; who to morrow after his Barnes were built, would goe in hand with repentance, when God would not tarry the building of Barnes; but *Hac nocte repetent animam tuam*, this very night they ſhall take away thy ſoule.

But is there not in this petition a hole left for revenge to creepe in? may we not doe as much as we ſay, and yet leave ſome treſpaſſors, upon whom to be revenged? For, if we forgive ſome that treſpaſſe againſt us, we forgive them that treſpaſſe againſt us, although we forgive not all that treſpaſſe againſt us: and thoſe we forgive not, will be left for us to be revenged. But, O my ſoule, what Sophiſtry is this to be uſed to God? doeſt thou not by this, entangle thy ſelfe in thine owne Net? May not God juſtly returne thy Sophiſtry upon thee, and ſay; Thou deſireſt to be forgiven, and thou ſhalt have thy deſire: if I forgive thee ſome of thy treſpaſſes, I forgive thee thy treſpaſſes, although I forgive thee not all thy treſpaſſes; and thoſe I forgive not, will ſerve my turne for thy condemnation. And

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when God ſhall ſay this, art thou not well ſerved for thy Sophiſtry? Wherefore, O fooliſh ſoule, leave playing the Sophiſter with God; and as it is thy deſire to have all thy treſpaſſes forgiven, ſo let it be thy meaning to forgive all that treſpaſſe againſt thee: For if thou wilt have a generall pardon, thou muſt generally pardon.

If our forgiving of others, conſiſted in giving good words; in ſhewing faire lookes; in affording ſmiling countenances; in offering diſſembled courteſies; we might well enough thinke, that every man living, performed the condition of this petition; and that the whole world were nothing but Charity: but ſeeing God hath thus cenſured the Iſraelites Faſting; *Is it ſuch a Faſt that I have choſen? Is it to bow downe your heads as a Bulruſh, and to ſpread Sackcloth and Aſhes under you?* Doe we not thinke he will as ſeverely cenſure our forgiving? Is it ſuch a forgiving that I require? Is it to ſmile in a mans face, and cut his throate behind his backe? Is it to give good words, and watch a time to take revenge? Is it to carry Honey in the mouth, and Gall in the heart? And how then can wee chooſe now but feare, there is ſcarce a man living that can looke to have his ſinnes forgiven; and that there is not ſo much as the poore womans mite of Charity in the world. For true Charity is without diſſimulation: and to take diſſimulation out of the world, what were it, but after a ſort to pre- Eſay 5. 5.

vent God; and to make a new earth before the time?

But why ſhould God require of us ſuch a quicke returne from anger; who could himſelfe carry anger in his minde much longer? for did he not ſo to *Moſes*? who having angerd God a little at *Meribah*: was puniſhed for it at *Canaan* a long time after? But O my ſoule, farre be it from thee to thinke Gods goodneſſe, can once be touched with ſuch imputation. God was angry indeed, and upon juſt cauſe angry with *Moſes* at *Meribah*: and ſware in his wrath, that he ſhould not enter into *Canaan*: So the doome was inſtantly paſſed, and could not be revoked; and his anger was as inſtantly paſſed, and never after ſhewed. For, when the ſentence came to executing; with what circumſtances of mildneſſe; with what favour of interpretation was it done? that though the puniſhment could not be revoked; yet Gods love turned it into a benefit. For, though he might not goe into *Canaan* with his feet: yet he was ſuffered to goe into it with his eyes: that having taken the pleaſure of ſeeing the figure; he might goe the more cherefully to take poſſeſſion of the ſubſtance. Neither was it perhaps ſo much a puniſhment, as a myſtery; at leaſt, a puniſhment not without myſtery: for *Moſes* repreſented the Law, and could not therefore bring the Iſraelites into *Canaan*; becauſe the Law cannot bring us to Heaven: It muſt be *Ioſhuah* the type of Chriſt Jeſus; that muſt bring them into *Canaan*,

*naan*, the type of Heaven; as it is Jeſus, the true *Ioſhuah*, that muſt bring us to Heaven, the true *Canaan*.

But ſeeing God hath forgiven our ſinnes already in Chriſt; what need we to trouble God, or our ſelves, to aſke forgiveneſſe againe? as though our words could doe more than Chriſts deeds? but is it not as when a King proclaimes a generall pardon to all offendours; yet none ſhall have benefit by it, but onely ſuch as ſue it forth, and fetch it out: ſo God indeed hath granted a generall pardon to all ſinners, in the merits of his Sonne; but none ſhall have benefit by it but ſuch onely as ſue it forth by the tongue of Faith; and fetch it out by the feet of Charity; and this is the tongue of Faith; when we ſay, *Forgive us our treſpaſſes:* Theſe are the feete of charity, when we *Forgive them that treſpaſſe againſt us.*

But why doe we tell God of our forgiving of others? For, what is it to God, whether we forgive others, or no? indeed of all our ſervice there comes no profit to God at all; and our well doing extendeth not to him; but it ſeemes this petition would have us take notice of a property in God; who, as at firſt, his pleaſure was, to make us according to his likeneſſe; ſo he takes great pleaſure ſtill, that he and we ſhould be like: and ſo much deſires to have us like him; that rather than faile, he will be like us: as *David* ſaith, *With the pure, thou wilt ſhew thy ſelfe pure; and with the froward, thou wilt ſhew thy*

*thy ſelfe froward.* And God himſelfe ſeemes to make knowne this property in himſelfe; where he ſaith in *Ezechiel: Becauſe Edom hath taken vengeance, and revenged himſelfe upon Juda: therefore will I take vengeance, and revenge my ſelfe upon Edom.* And we cannot in nothing, be ſo like to God as in being mercifull, as Chriſt ſaith; *Be ye mercifull, as your heavenly Father is mercifull.* But if we care not for being mercifull to others, that we may be like God; let us at leaſt be mercifull to others, that God may be like us: for, if we be cruell to others; there is no avoyding this property in God; he will alſo moſt certainely be cruell to us. To obtaine therefore mercy from God to our ſelves; we juſtly make profeſſion of our owne mercifulneſſe to others; yet we tell it to God; not to informe him, and make him to know it; but that wee may be witneſſes againſt our ſelves, if we doe not performe it.

Ezeck. 25.

But are there not many other workes, by which we might better have expreſſed our charity, than by forgiving of treſpaſſes? Certainly not any. For all other workes may have leaven in them, and worldly ends; but this is wholly ſpirituall; and without any mixture at all of carnall reſpects; and therefore though it be not the onely, yet it is the principall; and as I may ſay, the *Quorum* of all the workes of charity, as without which, no other worke of ours, how good ſoever, can indeed be charitable. For, thou mayſt viſit the ſicke; and take great paines,

paines to doe them comfort; yet there may be leaven here; for are there not profits oftentimes? are there not benefits many waies, from dying men to be expected? and ſo thy viſitation may be farre from charity. Thou mayſt build Almeſ-houſes; and give great revenues to maintaine them; yet there is a leaven of vain-glory; and a leaven of falſe devotion: as the Iſraelites gave their ear-rings, to make the golden Calfe; and ſo thine Almes alſo may be farre from charity. Thou maieſt give all thy goods to the poore; that thou bring thy ſelfe to be one of the number, and yet, perhaps, but poore charity neither; for may there not be leaven in it, ſeeing heathen men have done as much? Thou maiſt give thy body to be burned; which ſeemes not onely the heate, but the height of charity; and yet, perhaps, but cold charity neither: for are there not leavens of vain-glory? of falſe devotion? of obſtinacy, and even of malice? ſtrange leavens indeed: but yet ſuch leavens there are; and ſo thy ſeeming Martyrdome, may be farre from charity. But when thou forgiveſt them that treſpaſſe againſt thee; this can have no leaven at all in it; for it can proceed from no beginning; it can tend to no end; it can aime at no marke, but onely charity: and therefore this certainly, of all the works of charity, the fitteſt to expreſſe it; and therefore the fitteſt here to be expreſſed: For, this is the new Commandement, and, as I may ſay, The Law of the Goſpell;

Exod. 32. 3.

Phil. 1. 15.

that we love one another; but no loving without forgiving.

But doth not this Petition ſeeme of a ſtrange condition? For we aſke God to forgive us upon condition, that we forgive others; but what if others doe not treſpaſſe us? then wee have nothing to forgive, and ſo God muſt forgive us for nothing. But is it not, that though men ſee the fruit but as it hangs upon the Tree; yet God ſees it as it lies in the roote: and it ſhall be ſufficient, if we be ſuch forgivers, as all the godly are Martyrs; of whom *David* ſaid, *For thy ſake are we ſlaine continually:* and as Saint *Paul* was a Martyr at *Ieruſalem*, before he was a Martyr at *Rome:* an habituall Martyr, before he was an actuall; even then when he ſaid, *I am ready, not onely to be bound, but to die at Ieruſalem for the Name of the Lord Ieſus.* And as ſuch Martyrdome, ſo ſuch forgiveneſſe will ſerve our turnes with God: will ſerve Gods turne in us.

Pſal. 44. 22.

Acts 21. 13.

This Petition is in nature of a contract: and how can the contract be valid, that ſeemes not made upon a valuable conſideration? For, what recompence is it, for our treſpaſſes againſt God; that we forgive others? If God had done us any wrong, that we might ſay: Forgive us, O God, as we forgive thee: then there were reaſon in the Petition; and good ground for the contract: but alas, there is no ſuch thing. For if *Samuel* could ſay: *Whoſe Oxe, or whoſe Aſſe have I taken, or to whom have I done wrong?* Behold a juſter than *Samuel* is here; one ſo farre

farre from doing us wrong; that hee is alwaies loading us with benefits: One ſo farre from bending his fiſt to ſtrike us; that he is alwaies opening his hand to bleſſe us; and where is then any ground for our contract? But is it not, that if we give a cup of cold water to Gods children; God takes it as if we gave it to him? and if we forgive the treſpaſſes of others; God takes it, as treſpaſſes forgiven to himſelfe? And though Gods forgiving of us be of infinite more value than our forgiving of others; yet if he be pleaſed to ſet ſo great a price upon ours; and to ſet no greater upon his owne; what can hinder but the bargaine may ſtand firme enough? For in contracts betweene God and us: there are indeed, two kindes of values: A value of worth, and a value of Acceptance: and in the value of worth; wee are, God knowes, nothing worth; for what have we that wee have not received? but in the value of Acceptance, there comes in our wealth: which, as it chiefly conſiſts in ſacrifices; ſo of all our ſacrifices, there is none more acceptable to God: None that makes a ſweeter Incenſe to Gods ſenſe (though to common ſenſes, of no ſent) than our forgiving of treſpaſſes. *Salomon* offered to God in *Gibeon*, a great ſacrifice; even a thouſand Bullockes; and yet behold, a better ſacrifice here, than that of *Salomon*. *For obedience is better than Sacrifice; and to hearken is better than the fat of Rams.* If therefore we make not uſe of this ſacrifice, and for-

Pſal. 68. 18.

1 Sam. 15. 22.

give not others: wee loſe the beſt meanes wee have of improving our wealth; and may with *David* ſtand, upon *Quid retribuam Domino*, as long as wee will; but wee ſhall never finde any thing, ſo much worth our giving, as forgiving. For, this God accepts as a match to his owne mercy; and ſo bringing downe the price of his forgiving; and raiſing the price of ours; hee makes at laſt the conſideration to be valuable, and gives validity to the contract.

But have wee not a great bargaine from God, by this Petition? to have all our treſpaſſes forgiven; for only our forgiving the treſpaſſes of others? No doubt we have; if God give us as well the grace to make uſe of the Petition; as Chriſt gives us the inſtruction, to make the Petition. Otherwiſe it may prove the worſt bargaine that ever was made: For if wee expect our forgiveneſſe; depending wholly upon God; there can be no feare: but if wee expect it, depending upon any thing in our ſelves; what hope can there be? ſeeing revenge lies boyling, and burning in our breaſts; but charity, God knowes, lies cold at our hearts. But may wee not ſay, there are in God two attributes, his Mercy, and his Juſtice; and that in this Petition, wee are provided for them both? For if we meet with his Mercy; it is enough to ſay, *Forgive us our treſpaſſes:* and if wee meete with his Juſtice, wee have in a readineſſe to ſay, *As wee forgive our debtors?* This wee may ſay indeed; and

and it will doe well, if wee can well doe it: but if wee faile to doe it; as we make not good the condition; ſo wee can looke for no good from the Petition: if wee performe not to God our promiſe of forgiving, which we are ſure of our ſelves wee cannot: we cannot promiſe our ſelves the performance of Gods forgiving; which we are ſure to be moſt miſerable if we doe not.

But will it not give a boldneſſe to men; and make them careleſſe how much they ſinne, if they may have their ſinnes ſo eaſily forgiven? we may therefore remember; there is an Antecedent, *Thy Will be done*; and a ſubſequent, *Leade us not into temptation*; and an adjunct, *As we forgive our debtors*; and all theſe muſt come together, and compaſſe in this Petition: or elſe this Petition, being left to it ſelfe alone, will never be granted; nor our ſinnes be forgiven. And let us not thinke the ſuite eaſie, becauſe wee come as children to a Father: for we muſt conſider, we are but children by Adoption, and if the condition of Adoption be not performed, the alliance is diſſolved; and then we become as meere ſtrangers: or rather as the very children of wrath, as we were before: as the Prodigall childe confeſſed, *Hee was no more worthy to be called his ſonne.*

But doe we alledge our forgiving of others, as a cauſe of Gods forgiving of us; or as a meaſure? Not as a cauſe; for ſo wee ſhould take place of God, and goe before him: Not as a

meaſure: for ſo we ſhould limit God, and be above him. And yet as a cauſe; but a cauſe of capacity of pardon, not a cauſe of pardon: a cauſe of approach, not a cauſe of acceſſe: not an efficient, and yet without which, no effect. And as a meaſure alſo; but a meaſure which wee bring empty to God, and looke that hee ſhould fill it; that of his fulneſſe wee may all receive. When wee pray to God to forgive us, as wee forgive others, wee doe not limit God to our forgiveneſſe; but we require his forgiveneſſe in its owne extent; as much more full and abſolute than ours; as he himſelfe is more abſolute than we: his Mercy more full than ours.

Iohn 1. 26.

But if this be no cauſe of our forgiveneſſe; what can we ſay of our ſelves, why our ſinnes ſhould be forgiven? Can we ſay, that the Commandements are too many, and too hard to be kept? But we ſinned as much when there was but one Commandement; and that one, eaſie enough in all reaſon. Or can we ſay we have ſinned ignorantly, and beene deceived? but that excuſe would not be taken, in our firſt Parents; who yet could plead it better than we: for, they were Novices in the world, and not acquainted with the Serpents Subtilty; which to us that have ſerved our apprentiſhip in the world, is too well knowne. Or can wee ſay, we have beene conſtrained, and have ſinned of neceſſity? but nothing that is not voluntary, ſhall be laid to our charge. We may thus goe over

over all the pleas of excuſe; and we ſhall find none to make for us, but all againſt us; unleſſe, perhaps, a plea of *Davids*, and that a ſtrange one, God knowes: *Be mercifull unto mine iniquity, O Lord, for it is great.* A ſtrange plea indeed; to make our caſe deſperate; that it may be thought reaſonable: to make our ſelves Monſters, that we may appeare handſome; yet ſuch is our caſe, that ſuch muſt be our courſe: for if we mince our faults, we doe but make them the more; and if we hide them from God, we doe but make him looke more narrowly to them; and untill we confeſſe them to be great; it ſhewes we have no great feeling; if no great feeling, no great remorſe; if no great remorſe, no great ſorrow; if no great ſorrow, no great repentance. And if we examine *Davids* words well; we ſhall find both a truth in the reaſon; and a reaſon in the truth of them. They are great; great in number, for they are more than the ſands of the Sea. Great in weight, for they are as a weighty burthen, too heavie for him to heare. Great in voyce, for their cry reacheth up to heaven. Great in continuance; for they have laſted from the time his mother conceived him, to the time his mother the earth received him againe. And yet in the truth of theſe greatneſſes, there is great reaſon of forgiveneſſe. They are great, and therefore fit to ſhew Gods Power to be great, that can forgive them: They are great, and therefore fit to ſhew his Mercy to be great, that will

Pſal 25. 11.

Iob 13 27.

Pſal. 38. 4.

Gen. 4. 10.

will forgive them: They are great; and therefore fit to ſhew Gods Wiſedome to be great; that knowes how to forgive them in his Mercy, without prejudice to his Juſtice: and in his Juſtice, without derogation from his Mercy.

But hath *David* no better reaſon to alledge, why God ſhould forgive our treſpaſſes, but the greatneſſe of our treſpaſſes? Indeed, as from our ſelves, he hath not; from God he hath: as, *Forgive mee, O God, for thy Names ſake:* for how elſe could he verifie his Name of Father: and *Save mee, O God, for thy Mercies ſake*; for how elſe could hee juſtifie his Nature of being mercifull? and even from our ſelves, though *David* doth but intimate it, when he ſaith; *The Lord ſaid unto my Lord:* yet we can deliver it in plaine termes: Forgive us, O God, for thy Sonne Jeſus Chriſt ſake; and this we may juſtly call a reaſon from our ſelves: ſeeing hee was therefore given to us, that he might become of us: and being in us, he might be a ranſome for us. And therefore, when we ſay, *Forgive us our treſpaſſes:* doth not Chriſt ſeeme to take our perſon upon him? and when we ſay, *As we forgive our debtours*; doe not we ſeeme to take Chriſts perſon upon us? ſeeing in the Petition that ſeemes verified which was ſpoken of Chriſt, *Hee was accounted among the wicked:* and in the condition, that ſeemes verified which is ſpoken of us; *Of his fulneſſe wee have all received.*

Pſal. 25. 11.

Pſal. 6. 4.

Pſal. 110. 1.

Ioh. 11. 14.

1 Tim. 2. 6.

Eſay 53. 12.

Iohn 1. 6.

But though our forgiving of others, be neither

ther cauſe nor meaſure, of Gods forgiving of us: yet it may be inquired, which hath the priority? for they are here ſo woaven and connexed together: that it cannot eaſily be diſcerned. Gods forgiving is firſt named; but our forgiving ſeemes firſt intended. Our forgiving is the condition; and the condition muſt be firſt performed, before the petition can be granted. Gods forgiving is our petition; and the petition muſt firſt be granted, before the condition can be performed. So wee are in a labyrinth here. Our forgiving proceeds from charity: but what charity without the grace of God? and what grace without forgiving our ſinnes? Gods forgiving proceedes from mercy; but what mercy to them, that have not charity? and what charity in them that forgive not others? ſo we are in a labyrinth ſtill. Our forgiving is our action: but what activeneſſe in us, to any good, without the aſſiſtance of God, the Fountaine of all goodneſſe? but God aſſiſteth not, where he firſt forgiveth not. Gods forgiving is his action, and is grounded upon our repentance; but what repentance, without ſorrowing for our ſinnes? and what ſorrowing without forgiving? So wee are in a labyrinth ſtill: and no *Ariadnes* thread to guide us out; but onely Gods Mercy; for the ſame Mercy in God which forgiveth us, enableth us with grace to forgive others. In Gods forgiving, it is derived to us: in our forgiving it is derived by us: In Gods forgiving, we are onely paſ-

ſive : in our forgiving, wee are both Active and Paſſive : but paſſive firſt in receiving the grace; and then Active in uſing the grace. And therefore, we ſay not, forgive us as we have forgiven ; but as we doe forgive : ſeeing it cannot be thought when we deſire God to forgive us our treſpaſſes: but that the not forgiving the treſpaſſes of others, is part of the treſpaſſes we deſire to be forgiven. There is therefore no ſtanding with God for priority : but we ſhall doe well, ſeeing wee cannot bee too ſure of performing the condition ; to turne the condition into a prayer : that as in the petition, we underſtand ; I believe, O God helpe my unbeliefe : ſo in the condition to underſtand ; I am in charity, O God helpe my uncharitableneſſe. Helpe me, O God, out of the intricateneſſe of this labyrinth; ſo forgive me, that I may forgive : ſo make me to forgive, that I may bee forgiven.

Doe we therefore well conſider, what wee doe, when we ſay this petition? For doe we not make theſe words, *Forgive us our treſpaſſes:* to ſtand at the mercy of the words following, whether they ſhall prove a prayer, or no? For, if we doe as we ſay, and be mercifull to others : they are no doubt, an excellent prayer : but if we doe not as we ſay, and forgive not others : what are they then but a very curſe? for what greater curſe, or what plainer tearms to expreſſe a curſe, than to pray to God to forgive us as we forgive others : and in the meane time to meane

meane nothing leſſe, than forgiving of others? and ſo wee doe worſe to our ſelves, than *David* prayed to be done to his enemies: *Let their prayer be turned into ſinne.* For we have little elſe left us of goodneſſe, but our prayers to be good: and ſhall we turne them alſo into ſinne? and that which is the worſt of ſinne, into a curſe? can wee not be contented, to commit treſpaſſes againſt men; but we muſt make them reach to a mocking of God? Is it not enough that we be ſo wicked to deſerve damnation; but wee will be ſo deſperate to pray for damnation? O my tongue, cleave rather to the roofe of my mouth, than be made an inſtrument of this petition; unleſſe thou finde my heart, ſo ſet thee a worke: for ſo thou ſhouldſt make thy ſelfe an inſtance of Gods complaint: *They draw neare me with their mouths, but their hearts are farre from me.* And yet, O my tongue, I muſt not have thee to forbeare ſaying it; ſeeing it may paſſe for ſome part of obedience, to ſay as thou art taught, though thou doe not as thou ſayeſt; and who knowes whether God may not give a bleſſing to it, whilſt it is in thy mouth: that though at firſt, it riſe not from thy heart, yet through his grace it may revert a convert; and turne backe upon thy heart.

Pſal 109.7.

Eſay 29.13.

But what ſay wee to ſuch men, who are ſo farre from thinking it charity, to forgive their treſpaſſours; that they thinke it honour, not to forgive them? doe more feare the diſgrace of

men in forbearing revenge: than the diſpleaſure of God in ſeeking revenge? May we not juſtly ſay of ſuch: that for all their pretending either honour or valour: yet are they in truth both cowards and fooles: cowards, to feare where there is no cauſe of feare; and fooles not to feare, where there is cauſe. And indeed, is it not a marvellous thing, how men dare be ſo bold to ſay this petition; and yet be ſo careleſſe to performe the condition? Doe they thinke it to be a charme; and that the bare ſaying of the words, without more adoe is of it ſelfe ſufficient to procure forgiveneſſe? Or doe they thinke God ſo prodigall of his pardons, that he beſtoweth them upon all commers, without any difference? Or doe they believe, he is ſo eaſie of beliefe, that he takes all promiſes for payments; & never lookes further after any performance? Alas, all theſe are but ſuggeſtions of the divell: they will all be found in the proofe, to be of no proofe; but rather theſe words of the condition will be the ground of their damnation: for, from them the Judge will take the advantage, and juſtly pronounce againſt them: *Ex ore tuo te judico*: Thou haſt often prayed to be forgiven thy ſelfe, as thou forgiveſt others: and yet all thy life long, thou haſt done nothing but breathed revenge: Thou ſhalt now at laſt have thy aſking; ſuch forgiveneſſe as thou haſt ſhewed, ſuch thou ſhalt finde; caſt him into utter darkeneſſe: He would never forgive, He ſhall never be forgiven.

But

But why ſhould God require that of us which he would not doe himſelfe? For, when the Angels ſinned; He would not forgive them, but preſently in his anger, caſt them out of Heaven: And when our firſt parents tranſgreſſed: He would not forgive them, but preſently in his Juſtice caſt them out of Paradiſe. And yet if he had forgiven the Angels; there had not beene a Serpent to ſeduce *Eve*: and if he had forgiven our firſt parents, there had not beene originall ſinne to corrupt us. But O my ſoule, take heed; remember, the ſeed of the woman was not yet promiſed: and thou mayſt hereby ſee what God is to us, without Chriſt; even a conſuming fire: and what he is, through Chriſt; a fire ſtill, but to comfort, not to conſume: for he having payd the ranſome of our ſinnes: it is now as juſt with God to forgive ſinnes; as it was before to puniſh ſinners: and we are now in the ſtate Saint *Paul* ſpeakes of; *Forgiving one another, even as God for Chriſt Jeſus ſake hath forgiven us.* So that God requires no more of us, than what he hath performed to us: Or may we not be bold to ſay; He therefore requires it of us; that he may be able to performe it to us? and let it not be taken as impiouſly ſpoken; that God ſhould not be able to forgive us unleſſe we forgive others: ſeeing there is a pious ſenſe, in which perhaps we may be bold to ſay; He is not. For is it not ſaid of Chriſt: that among his owne people he could doe no miracles: he ſeemed, not

Heb. 12. 29.

Iohn 1. 9.

Mark. 6. 5. to want will; but to want power; He could not doe them: yet we muſt conceive this want of power was not in reſpect of himſelfe: but in reſpect of them; they wanted faith, and were incapable. And as in them want of faith ſeemed to take away power from him that is omnipotent: ſo in us, want of charity ſeemes to take away mercy, from him that is all love: For doth not Chriſt tell us of a King, who forMath. 18. 23. gave his ſervant many debts: but when the ſervant would not forgive his fellow, he came upon him againe for the ſame debts, notwithſtanding his former forgiveneſſe: Not, that the King went backe from his mercy, but that the ſervant went forward in his cruelty: He wanted charity; and was uncapable. For Gods mercy indeed can never enter, where mans cruelty keepes poſſeſſion: and it is impoſſible a pardon ſhould be ſealed to him, in whom hardneſſe of heart, ſuffers not the ſeale to make impreſſion.

But is there not a difference here betweene the condition and the petition? For, in the petition, we pray to God to forgive our debts: but in the condition we offer God, to forgive our debtors; and why is this difference? Indeed in both muſt be underſtood both: yet in each of them there ſeemes a ſpeciall addreſſement to each of them. For it follows with God, that if he forgive the ſinne; he is preſently withall reconciled to the ſinner: but it followes not with men; for they oftentimes can be

be content to forgive the offence: when yet they cannot finde in their hearts to be friends with the offendour: as it is the voice of the world to ſay; I will forgive him, but I ſhall never forget him: where, by not forgetting, they meane not loving; and truely if they love not, trewly they forgive not.

But ſeeing our treſpaſſes are of two ſorts: ſome, committed againſt God; and ſome, committed againſt our neighbour: It may be here demanded; in praying to God to forgive our treſpaſſes, what is it we meane? For, if onely the treſpaſſes committed againſt God, what ſhall then become of the treſpaſſes committed againſt our neighbour? and if in our prayer wee meane them alſo; it may then be doubted what God hath to doe to forgive treſpaſſes committed againſt others, and not againſt himſelfe? Certainely in our prayer we meane both; and therefore it remaines onely to reſolve the doubt; which none but prophane perſons would offer to make. Indeed, if thou couldſt finde any thing which were a treſpaſſe againſt thy neighbour, and were not alſo a treſpaſſe againſt God: thy doubt might be thought ſomething, which now is nothing: ſeeing, there is no treſpaſſe againſt thy neighbour, which is not firſt and greateſt, a treſpaſſe againſt God. For if a man ſteale, it is a treſpaſſe againſt his neighbour; but it is firſt a treſpaſſe againſt God; becauſe God forbids it. If a man commit a murder; it is a treſpaſſe againſt his neighbour; but it is firſt

firſt a treſpaſſe againſt God; becauſe God forbids it: but this ſeems not to remove the doubt. For, did not *Cain* commit a treſpaſſe againſt *Abel* when hee murthered him? yet God had not then forbidden murther. Did not *Rachel* commit a treſpaſſe againſt *Laban*, when ſhee ſtole his Idols? yet God had not then forbidden ſtealing. Indeed, theſe things were not yet forbidden by the poſitive Lawes of God, written in Tables of ſtone; but they were notwithſtanding forbidden by the naturall Lawes of God, written in the Tables of our hearts. But this doth not yet remove the doubt neither. For ſeeing there is ſome treſpaſſe committed againſt the neighbour: it muſt needs belong to him to forgive his part; and not to God to forgive all. Surely, the neighbours part, in regard of Gods part, is ſcarce worth reckoning: and therefore *David* though he had taken from *Vrias*, both his wife and his life; (two as great treſpaſſes againſt a neighbour, as could be) yet hee ſaith to God: *Tibi, tibi ſoli, peccavi: Againſt thee, againſt thee onely have I ſinned:* as if his treſpaſſes againſt *Vrias*, were not worth the ſpeaking of. Yet God is contented to allow the neighbour his part alſo; and therefore Chriſt teacheth us; *If our neighbour have ought againſt us: to go firſt and be reconciled to him, before we come to offer at the Altar:* as if elſe he might put in a caveat, and ſtoppe our petition: and ſo indeed hee may. Wee muſt therefore uſe all earneſt intreaties; offer all poſſible ſatiſfaction:

Pſal. 51. 4.

faction: make all humble ſubmiſſion to procure our attonement: but if all our endeavours cannot prevaile: if our ability bee ſo ſmall, that wee cannot ſatisfie; or their hearts be ſo hardned that they will not bee ſatisfied: it is then Gods prerogative to take the matter into his owne hands: For vengeance is his, and hee will repay: and *The Lord is King*, ſaith the Pſalme; *the earth may be glad*: and glad indeed, wee may bee all: that the Lord is King, and will judge the earth: for, if men ſhould bee our Iudges; and our hope of forgiveneſſe ſhould ſtand in the breaſts of men: alas poore wretches, what man of us all ſhould goe to Heaven? for, what care they how many goe to Hell: ſo they may bee revenged, and have their wills? which *David* knew well: and therefore when after a great ſinne, God offered him his choyce of puniſhment: *Either famine, or peſtilence, or to flee three dayes before his enemies*: though he ſeemed at firſt in a great ſtraight; yet he quickly reſolved of his choice: *Let me fall* (ſaith he) *into the hands of God, for his mercies are great: and let mee not fall into the hands of men.* And therefore Chriſt, out of this prerogative of God, ſaid unto the thiefe upon the Croſſe: *This day ſhalt thou bee with me in Paradiſe*: hee ſtands not to examine his treſpaſſes to his neighbour: hee takes upon him to anſwer them himſelfe; and tells him without more adoe; *This day ſhalt thou be with me in Paradiſe.* Wherefore, O my ſoule, obſerve here firſt; what thou promiſeſt God to obſerve

Pſal. 10. 4. & 37. 33. Rom. 12. 9. Pſal. 97. 1.

2 Sam. 24. 13.

Forgive them that treſpaſſe againſt thee: I doe here therefore forgive all the world: If any man have done me wrong; if any man have intended me evill: I doe freely and fully, from my heart forgive him. And then, obſerve what Chriſt teacheth thee to obſerve: ſeeke all meanes to be reconciled to thy neighbour: I doe here therefore deſire forgiveneſſe of all the world; if I have done wrong to any man, if I owe any thing to any man, which I am not able to pay: I am infinitely grieved, and heartily ſorry; and humbly from my heart intreate him to forgive me. And when thou haſt done this; thou haſt yet a City of refuge to flie unto, God: and to him confeſſe thy ſinnes, and deſire forgiveneſſe: I doe here therefore proſtrate my ſelfe before thee, O God; I confeſſe and acknowledge the heynouſneſſe of my ſinnes: and I moſt humbly from my heart entreate thee to forgive me. This done, O my ſoule, thou mayſt riſe from the earth, and take comfort; and mayſt bee bold to ſay, *The Lord is my helper, I will not feare what man ſhall doe unto me.* For thou mayſt be ſure that God will uſe either his authority to the world, to make it forgive thee; or his prerogative over the world, and forgive thee himſelfe.

Pſal. 56. 4. 11. Heb. 13. 6. Ier. 15. 11.

But is it not ſtrange this petition ſhould come in ſo late; which one would thinke ſhould have beene the firſt? For, how can we expect a Donative before a pardon? that any thing ſhould bee given us; unleſſe our ſinnes be firſt forgiven us? Is it not, that the foure firſt petitions are very

very ancient; and were ſaid of our firſt parents, even in Paradiſe: and in them wee alter nothing but the tunes; for they were to them ſongs; but are to us ſupplications: They were to them Hymnes, but to us are Dirges: but the two latter are wholly new, and come but now in; and therefore take their place as they come: For they are indeed, the meere reparations of our firſt parents ruines: and had both of them beene altogether needleſſe, if they had not both of them beene altogether graceleſſe. And yet there appeares another reaſon. For, wee have asked to hallow Gods Name; and that his Kingdome may come: and that his Will may bee done: and that he would give us bread to eate: and now, it ſeemes by our asking for temporall things, (which is the laſt care of a Chriſtian man) that Chriſt would have made an end of the Prayer heere, if it had beene poſſible; but it would not bee: For, our hallowing Gods Name is but imperfect; his Kingdome comes to us but in part: his Will, though it be done as it is in Heaven; yet it is done in earthen Veſſels: and therefore after all this, there is no remedy; wee muſt needs come to this at laſt, and aske forgiveneſſe: or elſe all that went before will not ſerve the turne, for which this prayer is intended. And may it not be another reaſon why this petition comes in ſo late, and is placed amongſt the laſt, to ſhew, that Repentance comes never too late, ſo it comes at laſt: and therefore Chriſt makes this one of our laſt peti-

tion; as waſhing the Diſciples feete, was one of his laſt acts; the very embleme of this petition. Yet we may obſerve how dangerous a thing this late repentance is: for, though *Peter*, no doubt, had often ſaid with *David*, *Waſh me thorowly from my ſinnes*; yet when it grew ſo late, before Chriſt came to waſh him indeed: hee would have put it off; if Chriſt had not put him on with an extraordinary motion.

Pſal. 51. 2.

But may we not ſeeme here to be at a ſtand? For, heere are many petitions; but we can ſee none of them asking for faith: as Chriſt prayed for *Peter*, *That his faith might not faile*: and the Apoſtles prayed, *O Lord increaſe our faith*: and is it not ſtrange that in this principall prayer, wee ſhould not pray for that which is the principall: that all our petitions ſhould be for workes: and none of them for faith? Is it, for ſome ſuch reaſon as *Moſes* had: who deſcribing the creation of the world; and the making of all creatures: yet ſpeaketh nothing, of the making of Angels, though of all creatures, the principall? Or is it, that Chriſt makes this a prayer, not a Catechiſme: and a prayer for the Faithfull, not for Infidels: for, *He that comes to God, muſt believe that God is*; *and that hee is a rewarder of them that ſeeke him?* Or is it, that wee cannot pray for faith; but it muſt needs be, either without cauſe, or without effect: and ſo bee either needleſſe or fruitleſſe? For, if we have faith already, it is needleſſe to aske it: and if we have it not; it

Mark. 22. 32.

Heb. 11. 6.

it is in vaine to aske it: ſeeing, what we aske not in faith, S. *Iames* tells us, wee ſhall not obtaine: and if we aske it in faith, we then have faith to aske it, before wee aske it. But will it not bee better not to looke our reaſons, why wee doe not aske it; but rather to ſhew reaſons, that we doe aske it? and aske it we doe indeed; not verbally but really. For, doe wee not pray for faith, when we pray for the hallowing of that, which cannot be hallowed but by the tongue of faith? the Name of God. Doe we not pray for faith, when we pray for the comming of that which cannot come but upon the feete of faith? the Kingdome of God. Doe wee not pray for faith, when we pray for the doing of that, which cannot bee done but by the ſtrength of faith, the Will of God. Doe wee not pray for faith, when we pray for the having of that, which cannot bee had, but by the hand of faith? forgiue neſſe of our ſinnes. Certainely, ſeeing wee pray for the cauſes and the effects: for the roote and the fruit of faith: it is not the want of naming faith, that can be a reaſon to make us doubt, that wee pray not for faith: no more than the want of naming Chriſt in this prayer, is any reaſon to prove that wee pray not here in the Name of Chriſt.

It is proper to this petition; that where all the other are abſolute, this onely is conditionall and where the other are onely contemplative, this is both contemplative and active, for, it is to bee done, as well as to be ſaid. And where all

the other petitions looke God in the face: and expect to receiue ſomething at his hands; this onely with the Publican, preſumes not to looke up to Heaven; neither aſpires to taſte of Gods bounty, but onely of his mercy. And yet as dejected as it ſeemes, it hath greater ſpirits; at leaſt ſpeakes greater words than all the reſt: for where the other doe but onely ſue for grace, to bee enabled to doe good workes; this undertakes to doe good workes at its owne perill: and where the other reſpect Gods bleſſings all of free gift; this offers to pay for what it takes. And it is proper alſo to this petition; that it may be called by two names: For, as we ſay, *Forgiue us*; It may be called the petition of repentance; and as we ſay, *As we forgiue our debtors*; it may be called the petition of charity: and they are juſtly joyned heere together, ſeeing they cannot well be parted aſunder: for either we muſt have both, or neither of both.

Laſt of all, are placed Infants; who though they bee well borne; yet being but children, it is no diſparagement to be ſet at the lower end: For when it is ſaid; *Lead us not into temptation, but deliuer us from euill*; is it not moſt properly the petition of Infants? who though they cannot ſay their prayers, in their owne perſons; yet ſeeing they have their Angell, it is like they have their petition, and ſay it in their Angell: and what is fitter for them to pray, who are moſt

ſubject

ſubject to feare; than to pray againſt that object which is moſt to be feared: and feare is the proper character, both of them, and of this petition? And it is fit they ſhould *Agmen claudere*; be the laſt that come into the Temple to pray; ſeeing they are the laſt that come into the Field to fight; or rather their prayer is, they may not come into the Field at all. And this may be a comfort to thoſe parents: whoſe children die in their infancy; that certainely their prayer is heard, and granted: ſeeing God ſpares to bring them into the field of temptation: (for *Tentatio eſt vita hominis ſuper terram*) but delivers them preſently from this preſent evill world.

Here the word *And*, is ſet on worke againe; and could not be ſpared: for, as before it ſerved to joyn the ſpirituall bleſſing to the temporall, charity to proſperity; ſo here, it ſerves to joyn one ſpiritual bleſſing to another, perſeverance to repentance. And it ſeemes to doe as good ſervice now, as it did before: For if a man have his ſinnes forgiven; and afterward *be led into temptation*; and be not withall *delivered from evill*: he will quickly fall to his old trade of ſinning againe; and the end of that man will be worſe than the beginning. But all this is helped by the comming in of *And*: which brings with it either a freedome from temptations, or an aſſiſtance in temptations; either an exemption from the battell, or an aſſurance of victory.

It is proper to this petition; that where all the

the other are ſingle, this onely is double: and as being the petition of weake Infants, requires the aſſiſtance of both the hands of God. And it may bee called, the petition of perſeverance; and takes the right way for it: for it removes the impediments, and then applies the helpes: and when there is nothing to pull it downe; and a ſure proppe to hold it up: what ſhould hinder, but it may laſt for ever?

1 Cor. 1. 8.

Wee have ſeene now, that even the vertues themſelves ſeeme to ſpeake; and make petitions for us: holineſſe, hope, obedience, providence, repentance, charity, and perſeverance: and is it not ſtrange, that we ſee not faith amongſt them; and that ſhe, of all other, ſhould be miſſing here? but may not perhaps the reaſon bee, becauſe ſhe ſeemes not to have any particular worke to doe in this prayer, as the other vertues have; but hath her working in the whole; and in every part; and cannot be ſo properly ſaid, a Captaine of a Company; as ſhee may bee ſtiled, the Generall of the whole Army?

But howſever we may be unwilling to underſtand this petition, of naturall infants; yet of ſpirituall we cannot, of whom Chriſt ſaith; *We cannot enter into the Kingdome of Heaven: but as little children.* And ſuch wee are, the beſt of us all, when wee are at beſt; wee can neither goe nor ſtand, but as we are led: for if we bee left to our ſelves, we are ſure to fall. We are there-

fore

fore contented to be led: and have made choice of our leader; but if hee lead us, where we may chance to fall, what are we the better for his leading? and what is then our prayer; that he will not lead us, into the rugged waies of temptation, where we may dash our foote against a stone; but that hee will lead us, in the even paths of righteousnesse, where our feete may neither slip nor stumble: and if he doe not alwaies hold his hand over us, to keepe us from taking falls; that yet at least, hee will put his hand under, and keepe us from taking harmes. Ier. 32. 9.

But if we take this petition generally; doth it not seeme to make us speake exceeding strangely? as though wee thought God a seducer; and where all this while we have expected hee should doe us good; wee should now begin to feare, hee would doe us hurt? But the truth is, wee are not distrustfull of God, but of our selves; not of his leading, but of our following: Not that God tempts us, for S. *Iames* hath cleered him of that, where he saith; *that Gods tempts no man*. But wee have other tempters; the world, the flesh, and the divell; who have all their severall waies of tempting: For, the divell tempts us, by suggestion of fancies; the world tempts us by allurement of objects; the flesh tempts us by inclination of will: and these againe are all pressed upon us; by the devill; with the rage of a roaring Lyon, by the world, with the subtilty of a flattering enemy; by the flesh, with the treachery of a false friend: so that, if force and fraud and falsehood

hood would doe it, we were undone: and yet against all these we may doe well enough: For, Christ hath overcome the world, and hath broken the serpents head; and by his death hath mortified the flesh: and so no matter now, who is against us, if God be with us: but if he lead us in, that should lead us out; in what case are we then? God is an Actour in all our actions; and he hath two hands to worke withall, though he doe not alwaies use them both at once, and what is then our prayer? that he will be pleased not to use his left hand of Iustice, to lead us into temptation; but if his pleasure be to doe so; that yet at least hee will use his right hand of mercy also, to leade us out, and to deliver us.

Gal. 5. 29. Iohn. 16. 33.

Wee said before, that this last petition of the three latter; seemes to be subordinate to the last petition of the three former; and therefore having sayd, *Thy will be done*, we justly now make suite to him to bee good unto us; and not to lay too heavie burdens upon us: for of whom should we seeke for mitigation of our burdens, but of him to whom wee have submitted our backes? But why should Christ teach us another order in our praying, then he used himselfe in his owne praying? For hee prayed: *Father, if it be possible, let this Cup passe from me; yet not as I will, but as thou wilt*: so putting his petition before his submission: but hee teacheth us, to put our submission first, and after to come with our petition? Is it not that Christ might place his petition where hee pleased; who had

power

power in himselfe to grant it to himselfe? For he had power to lay downe his life; and hee had power to take it againe: but if wee should place our petition first, it might seeme, as if we did capitulate with God; and made not our submission, but upon condition.

When wee say, *Lead us not*; we seeme to doubt God: but when we say, *Deliver us*: we shew our trust in God; When wee say, *Lead us not*; it implies we are fearefull: but when wee say, *Deliver us*; it implies wee are confident. And how should this variation come to happen? In the first, wee looke upon our selves; and can see nothing, but weakenesse: and therefore can feele nothing, but doubtfulnesse and feare: but in the second, wee looke upon God: and can see nothing but goodnesse: and therefore can feele nothing but hope and confidence. In the first, wee consider the great hate and power of the divell over us: and this makes us fearefull: In the second, wee consider the great love of God to us: and his great power over the divell: and this makes us confident. In the first, we consider the Law: and what is threatned to transgressours, and have cause to feare: In the second wee consider the Gospell, and what is promised to beleevers: and have cause to hope. Thus the Law sends us to Christ: our owne weakenesse to seeke for succour: the tempter to looke out a deliverer. Consider. then, O my soule, what happinesse it is to thee: that though the Law kill: yet Christ quickens: Gal. 3. 24.

though the flesh be weake; yet the Spirit is willing: though thou hast a divell for thy tempter; yet thou hast God for thy deliverer. And may we not take comfort, to thinke how fitly our temptation, and our deliverance are placed in one petition together; least if they were put into two petitions, they might seeme to bee too farre asunder? For if our deliverance, should not bee immediate to our temptation; GOD knowes, what hurt wee might take; but wee all know, what hazzard wee should runne.

Psal. 119. 37 It may seeme a strange prayer of *David*, to say, *Averte oculos, ne videant vantaitem: Turne away mine eyes from seeing vanity*: as though God medled with our looking? Or that wee had not power in our selves; to cast our eyes upon what objects wee list? But is it not, that what wee delight in, we delight too looke upon? and what we love, we love to beseeing? and so to pray to God, that our eyes may not see vanity; is as much as to pray for grace, that we be not in love with vanity. For indeed, vanity hath of it selfe so gracefull an aspect, that it is not for a naturall man, to leave looking upon it: unlesse the fairer aspect of Gods grace, draw our eyes from vanity, to looke upon it selfe; which will alwaies naturally bee looking upon the faireſt. And as *David* here makes his prayer in the particular, against temptations of prosperity: so Christ teacheth us, to make our prayer in the generall; against the temptations, both of prosperity and adver-

adversity; and very justly: For, many can beare the temptations of one kinde; who are quickly overcome, by temptations of the other kinde: So *David* could beare persecution without murmuring, but when hee came to prosperity; hee could not turne away his eyes from vanity. In his crosses, hee could say; *Examine mee, O God and try mee; Iudge mee according to my integrity.* Psal. 26. 1. 2. But in his prosperity, he was glad to say; *There is no soundnesse in my flesh; neither any rest in my bones, because of my sinne.* Psal. 31. 3. 51. And as *David* had better shoulders to beare adversity; than eyes to beare prosperity; so there are others, that can beare prosperity with moderation; who are quickly overcome with impatience in adversity. And it seemes the Divell tooke *Iob* to be of this temper: for hee saw his carriage upright, in his prosperous estate: but hee told God, it was no marvaile; seeing he had set a hedge about him; a hedge of prosperity: but if hee would breake downe that hedge, and let in crosses; hee should finde him another man than hee tooke him for: hee would curse him to his face. Iob 1. 11. But though the divell were deceived in *Iob*, and that *Iob* could doe this: doe wee thinke, that every one of us could doe as much; Or rather, not one of a hundred? Or rather, as *Salomon* saith; *Not one of a thousand*: Or rather, as God himselfe saith here; *Not such another in the whole earth.* Iob 1. 8. And why than would God lay such crosses upon a righteous man, for tryall of that which hee knew already? was it not enough that God knew it; but

a good man must suffer, that the divell might know it? was it justice in God to put a righteous man to paine, onely for the divels pleasure? But the case indeed is cleane otherwise: God did it not for the Divels pleasure: but for his torment: and not for enforming of himselfe, but for endeering of *Iob*: For, as there is no such crosse to the divell, to make him impatient, as to see a man that is patient in crosses: So there is no deed of men, so acceptable before God: as to take all thankfully which hee layes upon them. For, not to murmure: or not to cast our eyes upon vanity: are in themselves any great matters: but when a man murmures not in adversity, which gives so many causes of impatience: or when a man casts not his eyes upon vanity, in prosperity: which ministers so many occasions of allurement: this is a man after Gods owne heart: and this is one to whom the divell may say, as he said to Christ: *Art thou come to torment us before the time?* But the difficulty of doing this: and the danger of not doing this: gives us all just cause to say: *Lead us not into temptation.*

But if it be not good that God should lead us into temptation: why should wee thinke that God will offer it? and if it be good, why should we offer to pray against it? seeing God, who is the Fountaine of all goodnesse, can never be the streame to carry us to evill? It is good indeed in God: but it is not good for us: It is good in God, that hee should set his Iustice a worke,

where

where his mercy is provoked: but it is not good for us, that hee should lead us in: who is the onely meanes we have to lead us out. Wee are well assured, that God never tempts us: for else S. *Iames* should not tell us right: and wee are as well assured, that God sometimes leads us into temptation: for else Christ should not lay our petition right: but it is not all one, to tempt us: and to lead us into temptation: To tempt us is properly the worke of Satan: To lead us into temptation, is oftentimes the worke of God. It was God, that led Christ into the Wilderneſſe to bee tempted: but it was the divell that tempted him, in the Wilderneſſe. And even this is our caſe: if God lead us into temptation, the Divell will be ſure to fall a tempting us, to lead us into ſinne: and to reſiſt the divels temptings, Christ found it ſo difficult for himſelfe: that he knowes it to be impoſſible for us: and therefore what he knowes wee cannot reſiſt, hee teacheth us to prevent: which is only done by this petition: For if God lead us not into temptation, the divell may have the will to fall a tempting us: but he ſhall never have the power to tempt us to falling.

But why ſhould we pray, not to bee led into temptation: ſeeing S. *Iames* bids us, to account it for exceeding joy, when we fall into temptation? Is it wiſedome to pray againſt our exceeding joy? Or is it miſery to be led into that, into which it is happineſſe to fall? where ſhould bee the cauſe of our making this petition? Iam. 1.2.

Not

Not in the temptations; for then S. *Iames* would not say, *they were cause of joy:* Not in Gods leading us, for then *David* would not desire God, to be his Guid: Is it, that temptations, which are good in themselves; are made evill, if God leads us into them? Or is it, that Gods leading us, which is good in it selfe; is made evill, if it leade us into temptation? Or shall wee beleeve Christ, and thinke S. *Iames* was deceived? Or shall we beleeve S. *Iames*, and thinke Christ was mistaken? O feeble flesh, what may not temptations worke upon thee; when this very praying against temptations; becomes it selfe a temptation unto thee? But is it not, that some temptations are onely outward; and are but as Files, as I may say, of our rusty nature; of which S. *Iames* speakes? And some are inward, and are as engines of battery, to our weake nature; of which Christ speakes? and so S. *Iames* sayes true; that wee have cause to joy in those; as the Iron hath cause to joy to have the rust Filed off: and Christ speakes true, that wee have cause to pray against these, as that which is weake, hath cause to pray, it bee not batter'd with engines: and all comes to this, that God will not lead us into temptations, and there leave us: but so guard us, and regard us in them, that though they File us, they may not foile us: though shake us for our fruite, yet not to our fall, but have the issue with the temptation.

1 Cor. 10. 13

But why should we thinke that God will doe that

that for us, which hee would not doe for Christ himselfe? For, hee led him into temptations of hunger and thirst; of scandals, and reproches; of crosses, and persecution; but above all, into that transcendent temptation, which made him cry; *My God, my God, why hast thou forsaken mee?* and how then can wee looke hee will spare us? Even for the same love wee looke he should spare us; for which wee find he spared not him. For he therefore led him into temptation; that hee might thereby triumph over the tempter; and wee therefore looke hee will spare us: lest the tempter should thereby triumph over us. For God as our Captaine will as well bring us off; as lead us on: and he might well trust Christ with temptations, who had forces of his owne to make resistance; but alas there is no trusting of us with them, who are al of us creeples, from our mothers wombe.

This petition seems very plausible to worldly mindes; becavse they thinke there are no temptations, but onely crosses: yet there is something in it that would not like them very wel, if it were wel understood. For would any man like to pray that he might not be rich? yet so he does, that sayes this petition, as St. *Paul* tels us, *They that will be rich, fall into many temptations; and into many foolish, and noysome lusts.* And therefore *Salomon* never puts on the masque of generality, but delivers it to God, in bare tearmes: *Give mee neither poverty nor riches*: Not riches, as being a temptation to steale away our hearts Prov. 30. 8.

from God; Nor poverty, as being a temptation to make us steale away the goods of others. And yet we need not be dismayed, or angry with the petition; seeing hee that prayed so against riches, proved notwithstanding the richest man himselfe that ever was.

But must wee not needs thinke this petition more then needs; seeing by the former petition our sinnes are all already forgiven? Indeed, if Christ to him that cryed to him for helpe, had onely said, *Thy sinnes are forgiven thee*; wee might well enough have made an end of our prayer there: but seeing hee addeth, *Goe thy way and sinne no more*: this makes way for this petition; and now it comes of necessity to bee added: for if this petition doe not come and helpe us, wee may goe our way, but wee shall never goe the right way; wee may bee made cleane, but wee shall never bee kept cleane: For the former petition was a remedy against our sinne, but this is the remedy against our sinfulnesse; that was physicke to cure; but this is the physick to prevent: and if wee doe not sometimes use preventing, wee must not alwaies looke for curing.

But if this be the preventing petition; and the former, the curing; why doe we not use this petition first; and so perhaps wee might not need the other? This indeed might well bee done in a sound body; but ours, God knowes from our conception, have never beene so sound,

ſound, but that we have ever needed curing; and therefore our prevention is not from diſeaſes; but from the growth of diſeaſes, not to keepe us in perfect health, but to preſerve us from greater ſickneſſe.

And as it is a preventive againſt ſinne: ſo it is, as I may ſay, a croſſe bill againſt the authour of ſinne: for the divell is continually making ſuite to God; that he would leade us into temptation: and wee by this petition make ſuite that hee will not lead us; and wee have no advantage of the divell, for prevailing in our ſuite, but onely our faith: for if faith faile us, the divell is as like to ſpeed in the ſuite, as wee. But though Chriſt prayed himſelfe for *Peter*: that his faith might not faile: and ſeemes to leave us here, to pray for our ſelves: yet wee cannot doubt, but that comming in his Name, hee will doe as much for us as hee did for *Peter*: and then if Chriſt by his prayer, obtaine for us, that our faith doe not fayle: wee may bee ſure, by our owne prayers to obtaine for our ſelves, that God will grant our ſuite, and not the tempters. Iohn 17.20.

But ſeeing God is in Power, almighty: in Wiſedome, infinite: in Care, moſt tender: in Watchfulneſſe, moſt vigilant: what need wee to feare, or can wee bee affraid of, if hee be our leader? No cauſe indeed of any feare on Gods part: all the feare is on our parts: for though God bee powerfull, yet wee are weake, as Chriſt ſaith; *The Spirit is willing, but the fleſh*

*is weake*: though God bee wise, yet we are foolish: that God saith of us, *My people have no understanding*: Though God bee carefull, yet wee are wilfull; that it may bee said as well of us, as of the Iewes, that wee are a stiff-necked Generation. Though God be watchfull, yet we are drowsie; that Christ may say to us, as he said to the Apostles, *Could yee not watch with me one houre*? And now if God should leave us to our infirmities: and adde his leading to our owne aptnesse of falling into temptations: It were impossible that this house of ours, which is built upon the sands, should ever bee able to stand upright. O Lord, let thy spirit lead mee; for without leading, I am afrayd to fall; but let him not leade mee into temptation; for by such leading, I am sure to fall: so leade mee in the way, that I bee not led captive away: yet know, O my soule, and despaire not; that if it should so ill befall thee; yet Hee, which led captivity captive, is able to deliver thee.

Psal. 68. 18.

But why should wee talke so much of the divels tempting us? For who is able to come personally, and accuse him of any such matter? St. *Iames* saith; *Every man is tempted, when hee is drawne away of his owne lusts, and entised*: but speakes not a word of any tempting from the divell. But may it not be said here, *Tela palam jaciuntur; Clam subministrantur?* St. *Iames* seemes to speake of sensible tempting; of which our owne consciences can accuse us. and which we

Iam. 1. 4.

may-

may easily take notice of in our selves: but the divell is no such tempter: hee is one that will not be seene in tempting: he catcheth us as we use to catch a beast; by clawing and looking another way, he comes not more close to us, than he keepes himselfe close from us: and therefore the more dangerous because secret; his malice is not knowne till felt, and when felt, yet scarce discerned: It is a skill that passeth our cunning, to discerne *Inter morbum meatis & morjum serpentis*; betweene the weeds of corruption, growing naturally in us: and the seeds of infection, cast by Satan into us: as Christ told *Peter*, *Satan hath desired to winnow thee as Wheate*: and what was this winnowing but tempting? yet *Peter* could not charge the divell with any such matter: hee found no such winnowing in himselfe, nor ever should have done till hee had winnowed him all to chaffe, if Christ had not prayed for him, that his faith might not faile. For as the wind bloweth where it listeth, yet no man knowes from whence it comes: so this windy temper breatheth his suggestions where hee listeth; yet no man knowes from whence they come. Our natures are so prone to wickednes; that we may well enough thinke, they come from thence: yet the Divell that never thinkes us prone enough: is never backeward to set us forward, though by waies and conveyances so secret and hidden, that no Iuggler playes his trickes more closely to our sense, than hee ministers his suggestions, privily to our fancies, that where Luke 22. 31.

*Salomon* saith, There are foure things too wonderfull for him; and which he cannot know: hee might perhaps have added this as a fifth; the divells way of tempting in the minde of man. Although therefore we cannot personally come and charge him with tempting us; as our first parents could: yet seeing Christ told
1 Pet. 5, 8. *Peter*, and *Peter* hath told us; wee have reason to take notice of it; and give them the credit to beleeve it.

But may not this petition, with great reason bee thought unreasonable? wee would be taken for pure silver, and can wee not endure the tryall? wee desire to bee accounted hardy souldiers; and can wee not abide to heare of the battell? how unlike are wee to *David* in this? For, what wee pray against, hee prayed for; *Prove*
Psal. 26, 2. *me, O Lord, and try mee, examine my raines and my heart.* But was this prayer of *David*, an opposition to our petition here? he prayed to bee tryed in that which is past: wee pray, not to bee tryed in that which is to come: Hee prayed to bee tryed, because he knew his owne innocency; we pray not to be tryed, because we know our owne frailety. When the matter was onely betweene him and *Saul*; he might stand upon his innocency and justifie himselfe: but when it comes betweene him and God; hee knowes not then, where hee is himselfe: but is faine to fall a praying: *Forgive mee my secret sinnes*: and not contented with that which is past; hee is glad
Psal. 141. 4. to prevent the time and say, *Encline not my heart*

*unto*

*unto any evill thing* : and so *David* is as ready to say this petition as wee; *Lead us not into temptation.*

But is it not strange how wee should be come to this ? Doth not this petition suite very ill, with those that went before? For by them wee have prepared our selves at all points for this spirituall warre : By the first, wee have put our selves under Gods colours, and goe under his Name : By the second, wee have put on all the Armour of God; and have as much as the Kingdome can afford us : by the third, wee have put on a resolution to stand to it what ever happen: By the fourth, wee have victualled our selves for every day, as long as the warre lasts : By the fifth, wee have made our peace with God and the world; and is it not strange that after all this, wee should now shrinke from the battell, and bee afrayd least God should lead us to it ? But al this is done, as *Hezekiah* said to *Esay*, *The children are come to the birth, and there is not strength to bring forth*: that as St. *Paul* saith, *God hath concluded all under unbeliefe; that hee may have mercy upon all* : So wee may say, God hath concluded all under feare and weakenesse; that he may deliver all : and that we may know and acknowledge, that wee have no hand at all in it; but that our deliverance is wholly and solely, the work of God: that we may call him, and call upon him with *David* : *O thou our deliverer from our enemies.* We onely have a prayer and a song, for al

Esay 37.3.

Psal. 18.48.

all wee can doe: a prayer of ſupplication; that hee will deliver us: which is this wee ſay here; *Deliver us from evill*: and a ſong of praiſe for our deliverance, which is that, that followes; *For thine is the Kingdome, the power and the Glory.*

Pſal. 49. 15. Ier 9.4. Eccleſ. 6. 13. A ſong of praiſe for our deliverance: but from what, and from whom? From hell, from the grave, from the world, from our enemies, from our friends, from our ſelves; but above all, from one that makes uſe of all theſe againſt us; from the bramble ſatan, who catcheth hold of us, to rule over us: but thou O Lord, art the true olive tree; and thine is the Kingdome: from the

1 Pet. 5 8. roaring Lyon, that goes about to devour us: but thou art the Lyon of the Tribe of *Iudah*, and thine is the Power; from the cruel *Pharaoh*, that purſues to deſtroy us; but thou art the Lord

Exod. 14. 4. of Hoſts that getteſt the honour upon *Pharaohs* Hoſt, and thine is the Glory: And for this deli-

Exod 15. 2. verance from *Pharaoh* and his Hoſt, though but a type of ours; *Moſes* long ſince ſung a ſong ſo loud,

Pſal. 118. 14. that it hath ecchoed from him to *David*; and from *David* to *Eſay*, and from *Eſay* is come to us,

Eſay 12. 2. *Thou, O Lord art our ſtrength, and our ſong; for thou haſt beene our deliverance.*

But is deliverance from evill, the higheſt bleſſing wee can reach to, by our prayers? what becomes then of the reſurrection of our bodyes, and the life everlaſting? things ſo much talked of, and ſo highly magnified? Are they onely idle names, and are there no ſuch things indeed? Or are they ſo little worth the praying for, that in

in all this absolute Prayer, we bestow not so much as a word upon them? Or shall we thinke the Prayer imperfect; seeing the greatest things are left unprayed for, and not once named or implyed? O my soule, take heede, let not the weake fancies of thy owne spirit; or the strong suggestions of a worse Spirit, move such unhallowed doubts within thee; For our deliverance from evill, shall plainely appeare to bee the highest blessing wee directly attaine to by our prayers; and yet our confidence for the resurrection of our bodies; and for the life everlasting, shall have foundation enough to stand most firme. For the three first Petitions, seeme chiefely referred to the honour of God; in whom all his attributes are equall; and therefore in them, wee goe, as I may say, upon even ground; wee can find neither rising, nor falling in them; wee see me to see nothing, that carries any higher than the earth, or that carries any longer than this life; (and therefore that clause, *In earth as it is in Heaven*; though it be expressed onely, in the third petition; yet it is by many, understood also in the other two:) but in the three later, which are referred to our owne benefit; wee seeme to be climbing up *Iacobs* Ladder; for at every petition, wee take a step higher. In the first, wee beginne very low; and aske, as *Iakob* did, but onely meate and raiment: In the second, wee take a step higher; and aske a pardon of our faults. In the third, wee goe yet higher; and aske an absolute protecti-

on from all dangers, and deliverance from all evill: wherein we may be said, to have wrestled with the Angell; and obtained a blessing: for this is the highest step wee can possibly attaine to in this mortall life: But how doth this step reach so high as *Iacobs* Ladder, which reacheth up to Heaven? Marke therefore, O my soule, for, having begunne in humility; It seemes, as if Christ here should say unto us: Friend, sit up higher: for this step of our deliverance from evil, seemes to deliver us to Heaven: seeing it is contiguous, and joynes immediately to the first step, wee shall take in heaven; when all teares shall be wiped from our eyes; and they be made cleere, to behold the blessed vision of God, which is the highest step of all: and in which consists the summe and *summum* of our eternall happinesse.

But why in all this Prayer, should wee have for these things, no Petition? Is it that wee shall have them rather by the participation of Christ; than by the intercession? rather as sonnes by inheritance; than by sute, as servants? and is as much beyond our prayers, as above our capacities? Or is it, that our deliverance from evill, which is the highest step wee are capable of in this world, implies an Adhering to the Deliverer himselfe in the world, where wee shall be capable? Or may wee not say, that the Petition, *Thy Kingdome come*; though it goe from us with an onely reference to the honour of God; yet it is returned from God to us, with this

Inference

Inference; *Honorantes me Honorabo:* and though it reach not so farre as the suite of his mother of *Zebedeus* sonnes; to have one sit at the right hand; the other at his left: yet hee reacheth as farre as the sute of the thiefe upon the Crosse; *Lord, remember mee when thou commest into thy Kingdome.* 1 Sam. 2. 30.

But lest it should be said, that wee goe about to take the Kingdome of Heaven by violence, may wee not make the matter plainer, by saying: that wee therefore pray not for the resurrection of the body, and for the life everlasting: because they are not so properly the obiects of faith, which have most to doe in our Prayers; as they are the obiects of hope, which is a transcendent to our Prayers. Faith indeed prepares us for hope: and these things we here pray for, for the things wee hereafter hope for: but as it is not the fashion of a sonne, to pray his Father to make him his heire; but hee carrieth himselfe dutifully; and performeth his obedience; and then hee doubts not but hee shall be heire: so it is not our fashion with God; to pray for our inheritance; which is life everlasting, and the Kingdome of Heaven; but we pray, that as sonnes, we may doe our duties; and obey his Will; and then, wee have an assured hope, wee shall enioy them. Although therefore by Name, and in expresse termes, wee pray here, but for the things onely, which may be had here; yet by consequent, and as in their causes, wee pray also for the things, which shall be had

hereafter. For the Graces, which are the causes preceding now, the blessings which are the effects, will necessarily follow; that is, remission of sinnes, and obedience to his Will; and an uniting to Christ by the comming of his Kingdome, being here obtained; the resurrection of our bodies, and the life everlasting: and the blessed vision of God will undoubtedly succeed. Wee therefore pray onely, that all impediments of our owne defects, may be removed; and that all Graces necessary, may be supplyed: and for the rest, wee rest our selves upon God: and Faith seemes here, to put us over to Hope; for wee have no more Petitions to make; but the next thing that followes: is that, of the Martyr *Stephen*, concerning our eternall life; *In manus tuas Domine, commendo spiritum meum:* and concerning the resurrection of our bodies, that of the Prophet *David*; *My flesh shall rest in hope:* For having the promise of his Word, and the truth of his promise, and the infallibility of his truth, for our security; though wee have not done with Faith; yet we have now more to doe with Hope; and through Faith are made confident to say in Hope; *I know, that my Redeemer liveth*; and though wormes destroy this body, yet I shall see God in my flesh. For, wee through the spirit wait for the hope of righteousnesse through Faith; and that being justified by his Grace, wee shall be made heires according to our hope of everlasting life.

Heb. 6. 11. 18.

Psalm. 16. 9.

Joh. 19. 25.

Gal. 5. 5.

Tit. 3. 7.

But

But yet at last, if it be exacted of this prayer, that it must of necessity include also the blessings of the World to come; or else will be concluded for imperfect: may wee not very justly justifie it, even in this kinde also? Let us therefore take a review: For, though at the first looking, wee have discovered nothing; yet wee continue looking, as the servant of *Eliah* did; wee shall perhaps, discerne a Cloude, arising from the sea of these Petitions; that will serve to signifie, a showre of blessings, immediately to follow. And wee neede not stand long a looking: for, doe not the very first words afford us a Cloud? For, when wee say, *Our Father*: doth it not imply, that wee are his children? and if the Father alwaies be in Heaven; shall the children alwaies be on Earth? how then is it true, that where hee is, wee shall be also? and that which Christ saith: the sonne abideth in the House for ever? For, how shall hee abide there, if hee never come there? seeing therefore Heaven is Gods House; and wee as children, must in our time, be in the house with him; we must necessarily at last, come to be in Heaven: and so one of the blessings is found heere, which was complained of, to be wanting in the prayer. And when it is said, *Hallowed be thy Name*: shall not Gods Name eternally be hallowed? If then wee be appointed, to doe a worke which is eternall; must not wee be needes eternall, that are to doe it?

it? and so, to our being in Heaven, is added eternity; another of the blessings, complained of, to be missing. Let us now come, to *Thy Kingdome come:* and will not this afford us; to see the Cloud more plainly? For, the Kingdome is but in relation to the subjects; if therefore the Kingdome be perfect, the subject must be perfect also: for without perfection of subjects, It can never be a perfect Kingdome: and what perfection of subjects could there be; if there should be no othe subjects, but onely Angells? For so, there should bee but one ranke of subjects; which in a Kingdome, were a great imperfection. To make therefore some other rankes, for perfecting of this Kingdome; wee also shall be taken in; and then certainely, taken in, whole and entire; both body, and soule: for else, the Kingdome should rule over but pieces of subjects; which in a perfect Kingdome must not be. If then wee be taken in, whole and entire; then must our bodies be raised, and joyned to our soules againe; and this is our resurrection: another of the blessings, complained of to bee missing. And may wee not continue looking still; and come to discerne the Cloud yet plainer? For when it is said: *Thy Will be done in Earth, as it is in Heaven:* are not wee to doe as much worke, as the Angells? and if we doe as much worke, may wee not expect as much blessing? now they behold the face of God con-

continually; and therefore wee certainely, if wee doe the Will of God, ſhall doe ſo too: and ſo wee have found even the greateſt of the bleſſings, which were complained of, to bee miſſing in this prayer: And wee have found it heere, where wee leaſt expected it. For indeede, theſe Petitions will afford divers waies of drawing forth theſe bleſſings from them; according as wee take our ſtanding to diſcerne the Cloud. But this which is done, may ſerve ſufficiently, to cleere this Prayer, from all imputation of imperfection: ſeeing wee have all the bleſſings now, that can be thought of, worth the having: Eternall life; and that in Heaven; and that both in bodie and ſoule; and in them both, to enjoy the bleſſed viſion of God; which is life everlaſting, in its exaltation. And now, if any man thinke, that to fetch the reſurrection of our bodies, and the reſt of theſe bleſſings, is farre fetched, and from the Clouds indeede: Let him conſider, how farre it was, fetching it, from the Words of God to *Moſes*: *I am the God of Abraham, the God Iſaacke, and the God of Iacob*: and yet when Chriſt fetched it ſo farre; it was taken for a proofe neere hand; and for a Cloud of witneſſes. And indeede, there is a benefit to us, by this abſtruſe expreſſing: for being leſſe obvious: It is more ſpeculative in the ſearching: and more meditative in the finding: and the more it is wrapped up to

Mat. 22. 32.

the

the ſenſe, the more it is dignified to the underſtanding.

And though theſe Petitions may ſerve ſufficiently, to afford theſe Bleſſings: yet there is a Petition behinde: which though it make not ſo great a ſhew of a Cloud: yet may prove to afford as great a ſhowre of bleſſings, as all the former. For, when wee are delivered from all evill: then if death be evill, wee are delivered from death; and to be delivered from death, is life everlaſting. When we are delivered from all evill, then if corruption of the body, be evill; wee are delivered from that corruption; and to be delivered from that corruption; is the very reſurrection. When wee are delivered from all evill; then if reſtraint from the ſight of God be evill: wee are delivered from that reſtraint; and to be delivered from that reſtraint: is to be admitted into his preſence, and to enjoy his bleſſed viſion. And now this prayer reacheth full as high, as *Iacobs* Ladder: and ſo wee have Ladder enough, to carry us to *Heaven*; and prayer enough, to obtaine the bleſſings of Heaven: and wee are come to the *Conſummatum eſt*; which is not onely a finiſhing, but a perfecting: a perfecting in it ſelfe, in being made perfect; and a perfecting of us, in making us perfect. Let us therefore pray this prayer; and let us pray that wee may pray it; ſeeing it can never be too much ſaid; which can never be enough done.

Wee

Wee have now gone over theſe Petitions, as they lie in the prayer, *Ordine recto:* but doe they not invite us alſo, to a conſideration of them, as they lie *Ordine Inverſo?* and apply hither, that of Chriſt: the firſt ſhall be laſt, and the laſt firſt. For, the firſt of theſe Petitions in our praying; will be the laſt of Gods accompliſhing, and the laſt will prove the firſt: and they ſeeme to have a correſpondence to Gods favours, ſhewed to the Iſraelites, in their progreſſe in the Wilderneſſe. For, when wee ſay, *Deliver us from evill:* Is it not the firſt bleſſing wee receive from God; that wee are delivered from the bondage wee were in to Satan? and this was figured, by Gods firſt favour, ſhewed to the Iſraelites, in delivering them from the captivitie of *Egypt*; after many temptations with ſignes, and wonders. The next Petition is our deſire to be forgiven: and to have our ſinnes waſhed away in the blood of Chriſt: and was not this alſo figured to the Iſraelites in the Paſſeover? a figure of the true Lambe of God, which taketh away the ſinnes of the World. And theſe two Petitions, are immediate to one another: as the two favours were intermingled to the Iſraelites: For, there could not be a deliverance without a Paſſeover to them; becauſe there cannot be to us. The third Petition is for our daily bread; and this likewiſe was figured, by the next favour ſhewed to the Iſraelites; his ſending downe of Manna day by day, from Heaven;

and his bringing water out of the Rockes. The next Petition is for ſanctification; when our wills are made conformable unto his: and though by his Adoption, wee are children, yet by our owne Vow, we are ſervants: and this alſo was figured in the Iſraelites, by his giving of the Law: when God ſaid to them, yee ſhall be to mee a Kingdome of Prieſts, and an holy Nation; and they againe anſwered God; All that the Lord hath ſpoken, wee will doe. The next Petition, is for the comming of his Kingdome; which is not onely wages, as to ſervants: but an Inheritance, as to children: For it is not only ſaid: *Euge bone ſerve:* but, *venite Benedicti Patris:* and this was alſo figured in the Iſraelites, when God diſtributed amongſt them the Kingdomes of the Heathen: and every Tribe had
Numb. 26. 54. their ſtations aſſigned them in the Land of *Canaan*, ſome by Geometricall proportion, and ſome by Arithmeticall. The laſt bleſſing is our firſt Petition; when we ſhall come to be Angels; and when our hallowing of Gods Name, w^ch^ is now our worke, ſhall be our happineſſe: and this was
Ioſhua 21. 44. alſo figured in the Iſraelites, when they reſted in *Canaan*, and ſubduing their Enemies round about them, had nothing but ſongs of Praiſe, and Thankeſgiving for the Bleſſings they enjoyed. After this, there is no more Figure; for wee are come to that, which cannot be Figured: there ſhall be no more uſe of the Name of Father; for wee ſhall Hallow God in his proper Name: and as hee is in himſelfe: and our charity ſhall be in

that

that height that wee ſhall then love God; Not as *Miſericordem*; Not as *Bonum nobis*; but as *Bonum*: and not only love him, for himſelfe; but not love our ſelves, but for him: that it is no marvell, S^t. *Paul* leaves Faith and Hope behind this Charity: ſeeing they are onely for our ſelves: This, only for God; and great reaſon: for God ſhall then be All in All.

And now, before wee make an end to ſpeake of Hallowing Gods Name; It may not be unfit, to conſider the Three Firſt Petitions; as they are onely Hallowings, or Allelujahs: for, obſerving the difference of the ſongs: wee ſhall perceive the difference of the ſingers. The Firſt, when we ſay, Hallowed be thy Name; is the Alleluiah of Angells: and wee may truely ſay, is *Canticum Canticorum*: the Song of Songs: not only becauſe it is ſung without ceaſing; but becauſe it ſhall be ſung without Ending; and is both the cauſe and the effect: both the ſigne and the ſubſtance of our Eternall Happineſſe. The Second (when we ſay, *Thy Kingdome come*) is the Alleluiah of the Saints in Heaven: and is an aſpiring to the Firſt; but an aſpiring in a very neere degree; Neere in Diſtance, though remote in Exiſtence: for they are in aſſurance of attaining: and doe but tarry the time, but the time will not be; till Time will not be. The Third (when we ſay, *Thy Will be done*) is the Alleluiah of the Saints on Earth: and is an aſpiring to the ſecond; but an aſpiring in a remote degree: for while they are in the world, they are ſubject to

all the rubs of the world: while they live in the Flesh: to all infirmities of the Flesh: yet they have a confidence, though no assurance, or an assurance; though but in confidence: and therefore are remisse, but not dejected; Bold, but not presumptuous: not out of heart; but not out of feare.

And may it not here be observed; that as we beginne in saying, *Hallowed be thy Name*; so wee end in a kinde of acting the Hallowing it: and our first and last words, are all for his Glory, who is the first and the last: and these three Attributes, seeme to answer to our three first Petitions: *Hallowed be thy Name: for Thine is the glory: Thy Kingdome come: for Thine is the Kingdome: Thy Will be done: for Thine is the Power*: and wee seeme to sing not onely in the first, an unisone with the Angels: but in all the Three; the same Ditty with the Saints in Heaven; for their Allelujah is: *Thou art worthy, O Lord, to receive Glory, and Honour, and Power*: and ours here: *Thine is the Kingdome, the Power, and the Glory*: that having sung the Song of Saints and Angells here on Earth, wee may be admitted, into the Quire of Saints and Angells in Heaven: and sing eternally, *Thou art worthy, O Lord, to receive Glory and Honour, and Power. For Thine is the Kingdome, the Power, and the Glory, for ever, and ever, Amen.*

And now, O my soule: Consider how perfect this Prayer is: where are the Petitions of Men and Angels; the Petitions of the Church Militant and Triumphant; the Petitions of Innocent Infants;

Infants; Penitent ſinners; and Faithfull Beleevers. And then harken, what Muſicke it makes in Gods Eares; how pleaſing; where the ſongs are all of Chriſts owne ſetting: how Melodious; where they are all ſo ſweet ſingers: how loud; where there are ſo many voyces: eſpecially, when this *Chorus Cantantium*, this Quire of Singers, which hitherto have ſung their parts apart, ſhall all joyne their voyces together, in that ſacred Antheme; *For Thine is the Kingdome, the Power, and the Glory*; and ſo End all in that which is the End of all; and is it ſelfe without End, The Glory of God.

*FINIS.*

Ms magyar

# MEDITATIONS AND DISQVISITIONS UPON The first Psalme of DAVID.

*Blessed is the Man.*

*By* Sr. RICHARD BAKER, *Knight.*

*LONDON*,
Printed by *Edward Griffin*, for *Anne Bowler*, and are to be sold at the Marigold, in *Pauls* Church-yard. 1638.

# MEDITATIONS
AND
# DISQUISITIONS
OF
## The Holy Doctor
## S. Augustine

TO THE

# Right Honorable

THOMAS Lord COVENTRY
Baron of *Ailesborough*, and
Lord Keeper of the Great Seale
of ENGLAND.

MY *Honoured Lord: He may truely be said, a happy man;* Cui omnes bene volunt: *But more truely hee,* Cui omnes bene velle debent: *and in both these Rights,*

*I may juſtly pronounce your Lord-ſhip, happy: yet there is a better Title, for aſſerting Happineſſe to you, than both theſe: That your Delight is in the Law of the Lord; and in his Law will exerciſe your ſelfe, both Day and Night: For now, it is not the World; it is not I; it is* David *himſelfe, that pronounceth you happy: and give me leave, my Lord, to ſhew you the Picture of a happy man, drawne here by* David; *and let all the World judge, if it reſemble not you: and that ſo neere, that not any in our Age; and I may ſay, nor yet in many Ages, hath beene more like it. And having ſhewed you this; my part remaines, onely to Pray; that you may long enjoy this happi-*

*neſſe*

*neſſe as a fruite of your vertue here; and come at laſt, to bee like the Tree it ſelfe; which will yeeld you a fruit of happineſſe, that ſhall never fade; nor ſo much as the leafes of it, ever wither: for how ſhould they wither, when* In memoria æterna erit Iuſtus? *Thus he prayeth that is*

Your Lordſhips humble

and devoted ſervant,

RICHARD BAKER.

*Recensui Tractatum hunc in Psalmum primum, à Domino Bakero scriptum; eumq; typis mandari permitto; modò intra 3. Menses proximè sequentes imprimatur.*

SA. BAKER.

Octob. 25. 1637.

*Ex Ædib. Londini.*

# MEDITATIONS AND DISQVISITIONS upon the 1. *Pſalme* of DAVID.

IT may be thought, but an idle ſpeculation to obſerve, that the firſt word of this Pſalme, in the *Hebrew*, begins with *Aleph*, the firſt letter of the Alphabet; and the laſt word of it begins with *Tau*; the laſt letter of the Alphabet; as though this Pſalme ſhould containe whatſoever may be expreſſed by all the letters of the Alphabet. And it may bee little better to obſerve; that this firſt Pſalme, hath a kind of correſpondence, to our firſt parents: for the firſt word of it, is *Bleſſed*; and the laſt words, is *periſhing*: and ſuch was their condition; they began in bleſſedneſſe, but they ended in periſhing: They began in bleſſedneſſe, being placed in Paradiſe, where they had the Tree of Life; but they ended in periſhing, being caſt out of Paradiſe, where they *died the death*. But although the Prophet perhaps had none of theſe conceits; yet he had

great reason; for so placing his words: for blessednesse is the marke, we all aime at: if that be once named, there needs no other Rhetorick to make us attentive; most properly therefore it is placed the first word; seeing the first words are the proper place to perswade attention. And as fitly is perishing, placed the last words; that if the hope of blessednes, cannot allure us to godlines; yet the feare of perishing, may keepe us from wickednesse: seeing nothing so much deterres from evill doing, as the feare of evill suffering; and the word is justly placed the last, that it may last the longer in our memories; seeing the last words ever, are best remembred.

But to leave these generall aimes, and to come to particulars and certainties: we may perceive, that this whole Psalme, offers it self to be drawn, into these two opposite propositions: a godly man is blessed: a wicked man is miserable: which seeme to stand, as two challenges, made by the Prophet: One, that hee will maintaine a godly man, against all commers, to bee the onely *Iason*, for winning the golden Fleece of blessednesse: The other, that hee will make it good, upon the heads of all the wicked; that howsoever they make a shew in the world, of being happy; yet they of all men are most miserable. But lest there should grow litigiousnesse about the words; he will have it agreed upon first, what a godly man is; and what it is must qualifie this happy *Iason*. It seemes, the Prophet had heard, of an old description of a

godly

godly man; *Declina a Malo, & fac bonum*: Eschew evill, and doe good: but finding this too generall, and too much foulded up; hee thinkes it necessary, to open the first part of it, into three Negative markes: and the last part of it, into two Affirmatives. But are not these strange markes, to begin withall? as though, we could know a godly man by Negatives? or that godlinesse consisted in Negation? as if vertue were onely *Vitium fugere*? Indeed the first godlinesse that ever was, that is the first Commandement of God, was delivered to our first parents, in a Negative: Of the Tree of Good and Evill, ye shall not eate: and if they had well observed this Negative; they should never have sinned in any Affirmative: as long as it could be said of *Adam*; there goes a man, that never eate of the forbidden Tree; so long it might as well bee said of him; There goes a perfect righteous man. And even the first written Law of Commandements, was delivered likewise in a manner all in Negatives; *Thou shall not kill*; *Thou shalt not steale*, and the rest; in which, so much godlines is contained, as might have brought usall to Heaven; as Christ told the young man; *Si vis ad vitam Ingredi, serva Mandata*. Iustly therefore the Prophet, begins his godlinesse here, with Negatives; seeing negatives at first, began all godlines.

But as the evill spirit in the Gospell, answered the Iewish Conjurers, who in their adjuration, used the names of Iesus and *Paul*: Iesus I know; and *Paul* I know; but who are you? so

here, perhaps, some curious spirit, may object & say; the Negative Commandements of the first Table I know: and the Negatives of the second Table I know; but what are these? They are not indeed, the very marke we aime at; but they are the meanes, that guide us to the marke; and if by observing those, wee arrive at the haven; by observing these, we avoid the rockes, that hinder us from the haven.

But why would the Prophet, use any Negatives at all; and not rather relie wholy upon Affirmatives? as to say; That hath walked, in the counsell of the godly; that hath stood in the way of the righteous; that hath sate in the chaire of the humble: and thus, he might have made his argument in *Barbara*; and never needed to have troubled Negatives at all? But Negatives in this case could not be denied: for if hee had left out Negatives; he had left out, a great part of the worth and praise of godlinesse: For a godly man, cannot alwaies runne in smoothe ground; he shall sometime meete with rubs; he cannot alwaies breathe in sweet aires; he shall sometime meet with ill savours; he cannot alwaies saile in safe seas; he shal sometime meet with rocks; and then it is his praise; that he can passe over those rubs; can passe thorow these savors; can passe by those rockes; and yet, keepe himselfe upright and untainted; and untouched of them all. Besides, Negative precepts, are in some cases, more absolute and peremptory, than Affirmatives: for to say, that hath walked in the

the counsell of the godly, might not bee sufficient; for, he might walke in the counsell of the godly; and yet walke in the counsell of the ungodly too; not both indeed at once; but both at severall times; where now, this Negative cleares him at all times. And may it not also, be a cause of using Negatives: because it seemes an easier way, of shewing what a thing is; by shewing what it is not; than by using onely Affirmative markes; especially where a perfect induction may be made: and herein, *David* not unfitly may be thought to reflect upon himselfe; & the case not unlike, to *Samuels* seeking to finde out a King, amongst the sons of *Iesse*. For, when *Eliab* was brought forth; *Samuel* verily thought, that hee had beene the man; and afterwards, *Abinadab*, that it had beene he; and then that *Shammai*, without all doubt was he, for these were all goodly personages; likely men in show, to make Kings of: but when God refused these, and all the rest; and that there was none left, but onely *David*: then was *Samuel* forced at last, to fall upon him: so, in our case here; the world is verily perswaded, that the likelieſt men to bee blessed, are those that walke in the counsell of the ungodly; or those, that stand in the way of sinners: or such as sit in the chaire of scorners; for, these are all, great gallants, and make a goodly shew in the world: but when the Prophet hath rejected all these; and none is left but the godly man; then we are forced of necessity at last, to fall upon him: and as *David*,

was the unlikelieſt of all his brothers to be a King; yet hee was the man: ſo a godly man ſeemes the unlikelieſt of all others to be bleſſed; yet hee is the man. *In the World, yee ſhall have trouble*, ſaith Chriſt; this makes him unlikely; but be of good cheere; *I have overcome the World*; this makes him the man. And thus, as God directed *Samuel*, to elect by rejecting; ſo *David* directs us here, to chooſe by refuſing; and this is a cauſe alſo, that makes Negatives, in many caſes, ſo much in requeſt.

But though ſome Negatives, in ſome caſes, may be fitly uſed; yet it followes not, that theſe in this: and therefore it will be fit, to examine theſe Negatives, and to ſee what they are: that hath not walked in the counſell of the ungodly; that hath not ſtood, in the way of ſinners; that hath not ſate in the chaire of ſcorners: and are not theſe, in this caſe, ſtrange markes? as though wee ſhould know a godly man, by the poſtures of his body? Or, as if a goodly man, ſhould neither walke, nor ſtand, nor ſit? And what remaines then, but that he ſhould doe nothing elſe, but lie? and yet this he muſt not doe neither: For, lying is the poſture of a wicked man, as it is ſaid; *Hee lieth in waite, to doe miſchiefe*. Indeed, walking hath been often branded with notes of miſcarrying: *Dyna* went a walking in the flowry fields; and returned home, deflowred: *Cain* went a walking with *Abel*, into the field, a brother; and returned home a murtherer: and it ſeemes to have beene

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an old exerciſe, of the Divell himſelfe; who anſwered God, that hee came from *walking, and compaſſing the earth:* and Chriſt warned his Apoſtles, not to *walke into the way of the Gentiles*; which ſeemes not much different, from this caveat here.

But, though walking may be a hinderance to godlineſſe; yet ſtanding, perhaps, may be a furtherance; for Chriſt ſaith: *When yee ſtand praying*; and ſo, it is the poſture of Piety; and it is ſaid of *Moſes*; that he *ſtood in the gap*; and ſo, it was the poſture of Charity; and the Angells are ſaid, to *ſtand before God*; and ſo, it is the poſture of Reverence; and yet for all this; if ſtanding be not joyned with underſtanding; as if wee ſtand where wee ſhould kneele; as when *David* ſaith, *Let us fall downe, and kneele before the Lord our Maker:* Or if we ſtand in places, where wee ſhould not; as in the way of ſinners; Or if wee ſtand, amongſt perſons that wee ought not; as in ſinners way; in all ſuch caſes, ſtanding may be as great a hinderance to godlineſſe, as ever walking was.

Yet ſurely, ſitting is an Innocent poſture; ſitting never committed Adultetry; never ſtole; never did any murther; and not onely an Innocent, but a reverent poſture; it is the poſture of a Iudge; as it is ſaid: *Yee ſhall ſit, and judge the twelve Tribes of Iſrael.* It is the poſture of a King; as it is ſaid; to the King, that ſitteth upon his Throne: It is the poſture of Angells; as of the foure and twenty Elders in the *Revelation*;

*tion*: and yet as innocent and reverent as it is; it may be abused: for, if we sit in the way of lasciviousnesse; as *Thamar* did: Or, if we sit, in the chaire of injustice, as *Pilate* did: or, if wee sit, in the seat of pestilence; as it is said here; sitting may prove as great a bane to godlinesse, as either standing, or walking was.

But they are not the postures, that are here blamed; but the Impostures; that we bee not drawne abroad a walking, as to take the fresh ayre; and then, be poysoned, with infectious savours; that we be not kept standing in a pleasant way; and then, the enemy, who lieth in waite continually, come suddenly and surprise us: that we sit not idly, and take our ease; and in the meane time; the Bridegroome passe by; and we be shut out of doores. For, if there be nothing else in it, but walking; a godly man may walke, as much as hee will: seeing there is not onely a godly walking; as it is said of *Noah*; that *he walked with God*; which was a walking in godlinesse: but there is a blessed walking; as it is said of *Enoch*; that *hee walked with God*; that is, God tooke him from walking in this vale of misery, to walke with him eternally in Paradise.

The marke therefore to know a godly man, consists not, in the not walking; but wee must walke further to finde it; and the next word, wee come too, is counsell; and the Negative cannot consist in this word neither: for, counsell is one of the most excellent gifts, that is given to

to man; that it is even one of the Names of God himselfe, to be called Counsellour: the Negative therefore not found here neither; wee must yet goe further; and the next word we come to, is ungodly: and now certainly, we shall have a full Negative; for ungodlinesse is the herbe that marreth all the broth; it poisons all the company that it comes in; not onely walking, a thing in it selfe indifferent; but even counsell, a thing in its owne nature, most soveraigne; they are both marred by this one ingredient of ungodlinesse. The like may be said, of the other two, that follow; for, neither standing; nor standing in the way, doth any hurt, till wee come at sinners,; neither sitting; nor sitting in a Chaire, doth any hurt, till wee come at scorners; all the hurt, like the sting in the taile of a Serpent, comes in the last. Walking in counsell, had beene a safe proceeding; if the ungodly, had not given it; standing in the way had beene a lawfull calling; if sinners had not made it; sitting in a Chaire had beene an easie posture; if scorners had not framed it; but if the ungodly; or sinners, or scorners have any hand at all in our actions; have any thing to doe in our doings; both safety and lawfulnesse, and ease, and all are utterly overthrowne.

Or, may we not take a way, which crosseth the great high-way of the World: and conceive it thus: To walke in the counsell of the ungodly, is a pleasant walke; and if pleasure would make us blessed; were likely to doe it; to stand in

the way of sinners, is a profitable way; and if profit will make us blessed; were the way to doe it; to sit in the Chaire of scorners, is an honourable seate; and if honour would make us blessed; would serve to doe it; but all these courses, the Prophet rejecteth: they are so farre from making us blessed; that hee gives us warning of them, as the onely impediments, that hinder us from blessednesse. And therefore, the voluptuous man is deceived, in placing blessednesse in pleasures: for howsoever hee fare deliciously every day in this life; yet he may heare, of a terrible after-reckoning, brought in, by Saint *Iohn*, *How much thou receivest in pleasures here; so much shall be added to thy torments hereafter.* The covetous man is deceived, in placing blessednesse in riches; for howsoever, they make him welcome in all companies, where hee comes, in this world; yet hee may heare of a grievous repulse, to be given him by *Abraham*; *Sonne, thou hast received thy portion in this life; and therefore hast no right, of ever comming into my bosome.* The ambitious man is deceived, in placing blessednesse in honour; for howsoever hee sit aloft in his Chaire, and play *Rex* here; yet hee may heare of a cruell downefall, foretold him by *Esay*; *Thou hast said in thy heart, I will climbe up above the clouds, and will be equall to the Highest; but thou shalt be cast downe, to the pit of Hell, and to the nethermost Lake.*

But have then ungodly men counsell? One would

would thinke, it were want of counsell, that makes them ungodly: for who would be ungodly, if hee had counsell to direct him? Certainly, counsell they have; and wise counsell too; that is, wise in the eye of the world, and wise for the workes of the world; but wise in the sight of God; and wise for the workes of godlinesse, they have not: and in that kinde of wisedome, ungodly men are your greatest counsellours: Greatest, in the ability of counsell; and greatest in the busying themselves with counselling. For their wisdome in counsell; wee have a precident in *Achitophel*; who was in his time, a most wicked man; and yet for counsell, was the Oracle of his time. And for their forwardnesse in counselling; it is a quality they have, as it were *Ex traduce*, from their Father, the Divell; who, no sooner creatures were made, that were capable of counsell, but he fell a counselling: and such indeed, are all the ungodly; as it is in the Psalme; *The poyson of Aspes is under their lips*: it serves not their turnes, to doe wickedly in their owne persons; but they must be drawing others into wickednesse, by poisoning and infecting them with wicked counsell. So then, the not walking in the counsell of the ungodly; is, not to hearken to the hissing of the Serpent; not to make wicked men our counsellours; nor in the course and actions of our life, to be directed by them.

But, if this be all; what great matter is it?

or what needed, so great a caveat, to be given of it? Certainely, both the danger, and the difficulty, deserve a principall caveat; and in the caveat it selfe, wee may see them both: for there are but three words in it; and every word is as a cord, to draw us into sin. If Pleasure will entice us, here is walking to doe it: If Reasons will perswade us; here is counsell to doe it: If number will overrule us; here is the plurall against the singular, to doe it: that the aire is not more pestilent, to be taken in; then hard to be kept out; the rocke, is not more dangerous, to be runne upon, then difficult to be avoyded.

Wee would now proceed, to the second marke; but that wee know not, how to set our feet; For wee begin to see, or seeme to see, a gradation before us; and as I may say; a paire of staires: but whether wee goe up or downe the staires, in this gradation; is made a question. But is it not strange, wee should not know the ground we goe upon; whether it rise or fall; whether it be ascending or descending? yet such is the Prophets contrivance here; that Doctors doubt it, and are divided. Many grave Authors there are on both sides; many great reasons on both sides, to maintaine their opinions. They which thinke it an ascent, conceive it thus; that hee which walketh in the counsell of the ungodly; is yet but wavering, as misled by opinion; and makes but an errour: he that stands in the way of sinners; stands out with obstinacy; and makes an Heresie: but hee that sits

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in the chaire of ſcorners: is at defiance with God; and makes an Apoſtacie. They who thinke it, a deſcent doe thus conceive it; hee which walkes in the counſell, of the ungodly; delights and takes a pleaſure in his ſinne: Hee which ſtands in the way of ſinners; ſtands in doubt, and is unreſolved in his ſinne: but hee who ſits, in the ſeate of the ſcornefull; ſits downe, and ſinnes but for his eaſe; as being unable to ſuffer perſecution. They who thinke it, an aſcent; conceive; that the ungodly, are but beginners in ill; that ſinners, are Proficients in ill: but that ſcorners, are Graduates and Doctours of the Chaire in ill. They who thinke it, a deſcent; conceive that the ungodly are appoſite to the godly, and offend generally; that ſinners offend, though actually, yet but in particulers; that ſcorners might be found at heart; if they did not ſet themſelves to ſale, and ſinne for promotion. The aſcent, may be briefely thus: that walking expreſſeth leſſe reſolution than ſtanding; and ſtanding, then ſitting; but in ſinne, the more reſolute, the more diſſolute; therefore ſitting, is the worſt. The deſcent thus: that walking expreſſeth more ſtrength, than ſtanding; and ſtanding, than ſitting: for, a childe can ſit, when he cannot ſtand; and ſtand, when hee cannot walke; but the ſtronger in ſinne, the worſe; therefore walking is the worſt. Many ſuch waies there are, of conceiving diverſity, either in aſcending, or deſcending; but it needs be no queſtion, which is the

worse; becauſe, without queſtion, they are all ſtarke naught; they are three rockes, whereof the leaſt is enough to make a ſhipwracke; they are three peſtilenciall aires, whereof the beſt is enough to poyſon the heart. This onely may be obſerved, that howſoever the caſe alter, with walkers and ſitters; yet ſtanders in the way of ſinners, keepe their ſtanding ſtill; and which ſoever is firſt or laſt; yet they are ſure to be the ſecond.

But is it not, that wee miſtake the Prophet; and make his words a gradation; when, perhaps, he meant them for levell ground? and for ſuch indeed, wee may take them; and doe as well; and then, there will not be, either aſcent, or deſcent, in the ſinnes themſelves: but onely a diverſity, in their cauſes: as that the firſt is a ſin, cauſed by ill counſell: the ſecond, a ſinne cauſed by ill example: the third, a ſinne cauſed by the innate corruption of our owne hearts. And ſo, we ſhall have the three principall heads or ſprings, from which, all ſinnes doe flow; and may probably be exemplified, by the three firſt firſt perſons, that were in the world: the firſt, committed by *Eve*, in following the counſell, of that ungodly one, the Sepent: the ſecond, commited by *Adam*, in following the example, of the ſinfull *Eve*: the third, committed by *Cain*, who ſinned not, either by any ill counſell, or by any ill example; but onely by the inbred corruption of his owne heart. And in this, we may obſerve, the wonderfull proneneſſe of our Nature

ture to ſinne; ſeeing the three firſt perſons, in the world; had every one of them, a ſeverall ſpring-head of ſinne, of their owne opening; as if they thought, there were no honour, but in being the firſt founder of ſinne: and if there had beene in Nature, a fourth ſpring-head of ſinne to be found; the fourth man, moſt likely, would have found it out; but theſe, it ſeemes, were all; and ſo, the fourth man *Abel*, in his turne, found out a ſpring-head of another making; the true fountaine of life: but the other ſpring-heads, have ever ſince beene ſo frequented; that *Abels* fountaine hath beene wholly almoſt neglected: that the Prophet had great reaſon, to give us caveats, for drinking at thoſe poyſoned ſprings; and to have recourſe, to the true fountaine of life, which is the Law of God.

Or, is it, that the Prophet alludes here, to the three principall ages of our life; which have every one of them, their proper vices, as it were, retainers to them: and therefore the vices of youth; which is the vigour of life, and delights moſt in motion and ſociety; hee expreſſeth by walking in the counſell of the ungodly: the vices of the middle age, which is, *ſtata ætas*; he expreſſeth by ſtanding in the way of ſinners; the vices of old age, which being weake and feeble, is ſcarce able to goe; he expreſſeth by ſitting, in the Chaire of ſcorners; and it is, as if hee had ſaid; Bleſſed is the man that hath paſſed thorow all the ages of his life; and hath kept himſelfe untainted, of the vices that are incident unto them:

them: that hath paſſed the daies of his youth, as it were the morning of his life; and is not tainted with the ſtirring vices, of voluptuouſneſſe and prodigality: that hath paſſed his middle age, as it were, the noone of his life; and is not tainted with the more elevated vices, of ambition and vaine-glory: that hath paſſed his old age, as it were, the Evening of his life; and is not tainted, with the ſluggiſh vices of covetouſneſſe and avarice.

Or, is it, there being five degrees of ſinne; concupiſcence; conſent; act; cuſtome; and pride in ſinning: the two firſt, as incident often-times to the godlieſt men; he forbeares to ſpeake of; and intimates onely, the three laſt; for, to walke in the counſell of the ungodly; what is it, but the act of ſin? and to ſtand in the way of ſinners; what is it, but the cuſtome of ſin? and to ſit in the Chaire of ſcorners; what is it, but to take a pride in ſinne?

Or, is it finally, that by this diſtinction of poſtures; the Prophet intends an abſolute reſtraint, from all manner of converſation, with the wicked; ſo abſolute, that it may be ſaid, in a Proverbiall manner, we neither walke, nor ſtand, nor ſit amongſt them: For if, but the leaſt liberty be taken, in converſing with them; It may well be ſaid, the paſſing of a Camell thorow a needels eye: exceeding hard, if not altogether impoſſible, to eſcape untainted.

Wee may now conſider the ſecond marke, as it is in it ſelfe, without gradation: and is not this

this also a strange marke of a godly man, that he should not dare to stand in the way of sinners? For, what hurt can hee take, by standing in their way? Is it not a broad and a large way, that sinners may goe by, and no hurt to him at all? But a godly man is wiser than so; though he know that the way is large and broad; yet he knowes also, that the Preasse is great; a man cannot stand here; but hee shall be shouldred and thrust forward in spight of his teeth: It is not here, as in the way of the righteous; where a man may stand long enough, before hee shall meete with company to thrust him forward; but here is crouding and thronging, that we can neither goe here, nor doe here, as we would; but must of necessity goe, as the croud drives us; must perforce doe, as the company will have us; that hee may justly be counted, a happy man, that can avoyd this rocke; which hath beene the cause of more shipwrackes, than either *Scilla*, or *Charibdis*.

If the way of sinners, were a blinde, obscure way; or a man were blinde, and could not see his way; there might be waies of excuse, for standing in it: but seeing, all mens eyes are open to this way; and this way lies open to all mens eyes; to stand in it now; is not to stand in the way of sinners, but to sinne in the way of understanding; and such sinne shall be punished with many stripes.

A man may be in the way of sinners, and be excused: but to stand in the way, is unexcu-

sable: For, his being there, may be by accident; but his standing there must needes be voluntary: and seeing neerenesse to a place; and continuance in a place, are great engrossers of the qualities of a place; how fully must he needes engrosse the way of sinners to himselfe, that stands in it, which containes them both? For, whilest neerenesse workes by addition; and continuance, by multiplication; the standing in the the way of sinners, as gathering heat by both; must needs breake forth at last, into violent flames of sinning.

It is therefore, no doubt, a good marke of a godly man, that he will not stand in the way of sinners: but why should he not sit, in the chaire of scorners? for he may sit there, and take his ease; and neither doe hurt to others; nor take hurt himselfe. He will doe both: He will take hurt, by brazening his owne face; and he will do hurt, by poisoning others hearts. For when a man comes once to sit in the Chaire of scorners; it hardens him in his sinne; it makes him to make a profession of it; he growes to take it in scorne, that any man should be wickeder, than himselfe; he sits, as it were, a brooding of sin; what at first, hee was ashamed of, that now he glories in; and what before, he was glad to doe, standing; hee is confident now, to doe sitting in his Chaire. And as hee takes this hurt, himselfe; so doth he yet, more hurt to others. For, when a man in authority, gives ill examples; it spreads far, and prevailes much; it is a pestilent thing,

thing, to be wicked, *ex Cathedra:* their Chaire ſtands high; and is ſeene and heard of many: One Phariſee may doe more hurt, than a hundred Sadduces: and where the poiſon of ungodly counſell; and the poyſon of ſinfull company, reacheth but to men neere hand; the poyſon of this Cathedrall wickedneſſe, reacheth farre and neer; that he may juſtly be accounted, a happy man, that can avoid this rocke; which hath beene, the immediate ruine of many; and the cauſe of ruine, to many more.

There are divers ſorts of chaires; and all, worth the ſitting in, but onely this of ſcorners. There is a Chaire of Majeſty; and this is made, by God himſelfe; and makes them all as Gods, that ſit in it: For, to this Chaire, there is a bleſſing annexed, which makes it ſacred; *Touch not mine annointed.* There is a chaire of Doctrine; and this was firſt ſet up by *Moſes*; and makes them all reverend, that ſit in it: For, it hath a a priviledge belonging to it; *Doe my Prophets no harme.* Onely this chaire of ſcorners, hath none that will avow the making it; it ſeemes to have beene broken with the fall of *Lucifer*; and ever ſince, hath beene dangerous to ſit in; yet it ſtands in oppoſition with both the other; for it ſcornes to obey the Chaire of Majeſty; and makes a mocke of hearkening, to the chaire of Doctrine: and therefore this chaire, is ſo farre, from having any bleſſing belonging to it; that all the curſes of Mount *Ebal*, are too little for it.

And as there are divers ſorts of chaires; ſo

there are divers ſorts of ſcorners: ſome ſcorne their inferiours; and forget, that in ſcorning them, they reproach their maker: ſome ſcorne their betters; and ſeeme ſchollers of the Phariſee; to thinke, none ſo good as themſelves, though none ſo bad: ſome ſcorne to be reproved, as being wiſe in their owne conceit; of whom (ſaith *Salomon*) *there is leſſe hope than of a foole.* Some ſcorne to heare it ſaid, the world ſhall ever have end; and are herein, themſelves a ſigne that it is drawing to an end: ſeeing, *Such Mockers*, ſaith St. *Peter ſhall come in the laſt daies.* Some ſcorne the Miniſters of Gods Word; and if at any time they heare them; it is but as the *Athenians* would heare *Paul*; to *heare what this babler would ſay.* Some ſcorne God himſelfe; and are ready to anſwere, as *Pharaoh* anſwered *Moſes*; *What is God? and who is the Lord, that I ſhould obey his voice:* yet all theſe ſcorners, have their chaire to ſit in; ſet indeed on high: but ſet in ſlippery places: and giving them falls, as certaine as dangerous; or rather moſt certaine, and yet more dangerous; that hee may juſtly bee counted a happy man, that can avoide this chaire; which gives a worſe fall, than *Elies* chaire did: in which, he fell downe backward, and brake his necke.

But why ſhould the Prophet ſpeake ſo ſcornfully of ſcorners; and give them ſo baſe a place amongſt ſinners; ſeeing not onely godly men; but (if with reverence we may ſay it) even God himſelfe ſeemes to ſtand in the number, of

being

being scorners? For, was not *Mordecai* the good Jew, a scorner? who scorned so much, as to make a legge; or so much as to put off his hat to *Haman*? Himselfe a poore snake Jew, to *Haman* a Prince, and prime Favorite of great King *Ahashuerosh*? May not God himselfe bee said a scorner; of whom it is said; *that he laughes the wicked to scorne; and hath them in derision?* And how then can scorning be so great a sinne; being found in him, in whom is nothing but transcendent goodnesse? Or how at least, may we distinguish the vicious scorning, from that which is the vertue? It is not, that we may distinguish them by their chaire? For wicked scorners, are set aloft in their chaire; they thinke, they cannot be noble, unlesse they bee proud: but the good scorners, sit not in a chaire when they scorne; they keepe state indeed, but it is with humility. God may be said to scorne; as he is said to be Angry; but as he bids us to bee angry, and sinne not; so hee is angry, but sinnes not; becaus his anger, is never but for sinne; hee scornes but sinnes not; becaus hee scornes none but sinners: and as such anger, so such scorne, may possibly be and is: is and lawfully may be, in godly men; and to speake, ἀνθρωποπαθῶς: in God himselfe.

But why would the Prophet say, *Blessed is the man*; as though blessednesse were entailed to heires males; or as though the Law of God, were like the law Salique of *France*, excluding women, from the Kingdome of heaven?

for else, he should rather have said; Blessed is every man or woman; and not say onely, *Blessed is the man.* But is it not, that *David* knew better the extent of his words, than to bee so superfluous: For ever since the time, of which *Moses* saith? *God made man*: *Male and female created hee them*: women have had as good right to the word, as men; though it passe in their name: and if we say more right, we shall say, perhaps, but right: for how else could Christ be called the sonne of Man; who we all know, was the sonne of but onely woman? and if we looke upon examples, of blessednesse; we shall finde as well women, as men, recorded for blessed: and if any advantage be, it seemes rather on the womans side: seeing wee finde one woman, to have attained a greater degree of blessednesse, than ever any man did; except onely her onely sonne, *the man Christ Iesus.*

If a man have not walked in the counsell of the ungodly; it may probably be thought, he hath gone the fairer way; and then hee hath a title to blessednesse, by this rule: *Blessed are they, that walke* in the law of the Lord. If hee have not stood in the way of sinners: it may charitably be thought, he is sorry, that ever he came there: and then hee may lay claime to blessednesse, by this rule; *Blessed are they that mourne,* and are penitent for their sinnes. And if he have not sate in the chaire of scorners, it may with good reason bee thought, hee hath done

done it in humility: and then he hath a right to bleſſednesse by this rule; *Bleſſed are the poore in ſpirit*: for, *God reſiſteth the proud; but giveth grace to the humble.* But for all this, and nevertheleſſe it may bee ſaid; that theſe are yet but Negative markes; and can make at moſt but a godlineſſe by negation: which can no more properly bee ſaid a godlineſſe; than *Indolentia* may be ſaid to be *Voluptas*: The true godlineſſe is a poſitive thing; and cannot be affirmed out of Negatives; it is a habit, and cannot be concluded from privations. The Prophet therefore ſtaies not here; but proceeds and haſtens to the Affirmative marks: for they indeed, are the proper characters, of a godly man; they are never found but in him; and in him, they are ever found. And of theſe there is but a paire; as they came into *Noahs* Arke: and yet enow, to make a breed: enow to bring godlineſſe to its full propagation. And he ſeemes to frame his proceſſe, in this manner; A man is knowne what hee is by his delight; for ſuch as a mans delight is; ſuch a man himſelfe is: and therefore a godly man, delights not to walke in the counſell of the ungodly; nor to ſtand in the way of ſinners; nor to ſit in the chaire of ſcorners: for, theſe are all lawleſſe delights: at leaſt, delights of that law; of which S^t. *Paul* ſaith: *I finde another law in my members*; they agree not with a godly mans nature; and though a delight there muſt bee; there is not living without it; yet a godly man will rather want it, than take

take it up in such commodities: *But his delight is in the law of the Lord:* and now the Prophet begins to enter upon his Affirmative markes: and the godly man beginnes to appeare in his likenesse: for this delighting in the Law of God, is so essentiall to godlinesse, that it even constitutes a godly man; and gives him his being. For, what is godlinesse, but the love of God? and what is love, without delight? that we may see, what a soveraigne thing godlines is; which not only brings us to delight, when we come to blessednesse; but brings us to blessednesse by a way of delighting. For, the Prophet requires not a godlinesse, that barres us of delight; hee requires onely a godlinesse, that rectifies our delight; for, as the wrong placing our delight, is the cause of all our miseries: so the right placing it, is the cause of all our happinesse: and what righter placing it, than to place it, in the right; and what is the right, but onely the Law?

But is there delight then, in the Law of God? Is it not a thing rather that will make us melancholly? and doth it not mortifie in us, the life of all joy? It mortifies indeed the life of carnall delights; but it quickens in us, another delight, as much better than those, as heaven is above the earth. For there is no true delight, which delights not as much to bee remembred, as to be felt; which pleaseth not as well the memory, as the sense; and takes not as much joy to thinke of it being done, as when it

it was a doing. For, is it not a miserable delight when it may be threatned with this: *Olim hæc meminisse pigebit*? You will one day remember this. Is it not a dolefull delight, when *Extrema gaudii luctus occupat*; when sorrow followes it at the heeles? Is it not a fearefull delight, when like a Magicians rodde, it is instantly turned into a Serpent? And such, are all worldly delights; either like that of *Amnon*, in loving *Thamar*: first enjoyed, and presently loathed; or like that of *Cain* in killing *Abel*; madde to doe it; and then starke madde for having done it; or like that of *Esau*, in eating *Iacobs* pottage; give at first a blessing for it; and afterwards give it, a thousand curses: or like that of *Gehezi*, in taking gifts of *Naaman*; leape for joy, till we come to *Elisha*; and loathsome Lepers all our lives after. This delight which the Prophet here speakes of; is the onely delight, that neither blushes, nor lookes pale; the onely delight, that gives a repast, without an after reckoning; the onely delight, that stands in construction with all Tenses: and like *Æneas Anchyses*, carries his parents upon his backe. And why should not even worldly men, bee sensible of this delight? They delight in gold and silver; and behold, *The Law is more precious than gold; yea, than much fine gold.* They delight in beauty: and behold, *How amiable the Tabernacles of the Lord are.* They delight in light: and behold, *The Law is a lanthorne to our feete, and a light to our paths.* They delight in knowledge:

and behold: *Through the Law, we have more understanding, than our teachers.* They delight in joy: and behold, *The Law is right, and reioyceth the heart.* They delight in long life: and behold, *The Law of the Lord encreaseth the length of daies; and the yeares of life.* And where are they now, that are afraid of melancholy, in the midst of such delights? Certainely if there be, as Physicians affirme, an Ellebore or a Sena, to purge away the melancholy and sad humours of the body; this studie in the Law of God; is the true Ellebore, and Sena of the soule; or rather it is the juyce of the Grape, which *David* in another place speakes off, that exhilerates and maketh glad the heart of man.

And as in this study of the Law of God; there is no feare of melancholy; so in the delight that is taken in it, there is no feare of satiety: all other delights must have change, or else they cloy us: must have cessation, or else they tyre us: must have moderation, or else they waste us; this onely delight is that, of which we can never take enough; we can never be so full, but we shall leave with an appetite; or rather never leave, because ever in an appetite; it is but one, yet is still fresh: it is alwaies enioyed, yet alwaies desired; or rather the more it is enjoyed, the more it is desired: All other delights may be barred from us; may be hindred to us: this onely delight, is free in prison; is at ease in torments; is alive in death; and indeed there is no delight, that keepes us company

company in our death-beds, but onely this: All other delights, are then ashamed of us, and we of them; this onely sits by us in all extremities, and gives us a Cordiall, when Physicke and friends forsake us.

The Prophet hath taught us markes, how to know a godly man; but he hath not taught us, how to know these markes: and this is a speciall matter; for wee may as well mis-take the markes, as mis-take the man; and therefore, though wee let passe the Negative markes, and leave them to be taken at all adventure; yet this Affirmative marke, of delighting in the Law of God; would by any meanes be better marked: For, this is an essenciall marke; and this mis-taken, might marre all; and leade us, perhaps, to *Cain*, instead of *Abel*. For, many delight in the Law; because, they which preach the Gospell, should live by the Gospell: But these are covetous men; and delight not in the Law; but in profit. Many delight in the Law, because they desire to sit in *Moses* chaire; but these are ambitious men; and delight not in the Law, but in honour. Many delight in the Law; because it teacheth many hidden and secret mysteries; but these are vaine men; and delight not in the Law, but in superfluous knowledge. Many delight in the Law, but onely to passe away the time: as thinking it better, *otiosum esse, quàm nihil agere:* but these are scandalous men; and delight not, in the Law; but in idle fancies. Many delight in the Law, as *Neoptolemus* in Philosophy;

losophy; *Philosophandum sed paucis*: a little serves their turne; and if the other sorts, were all of them, defective in substance; this sort surely is defective in quantity: those had not the right stuffe: this hath not the just measure; and so wee are little the neerer yet, for finding out any markes of true delighting in the Law of God. And how then, shall we come to know, the delighting which is true and perfect, from that which is counterfeit and defective? shall wee say, it must be a delighting, onely; or but only, chiefely? Not onely; for so, wee should delight in nothing else; and who doubts, but there are many other delights, which both Nature requires, and God himselfe allowes: therefore, not onely; but chiefely; yet so chiefely, as in a manner onely; for chiefely, is properly where there may be comparison; but this is so chiefely, as admits of no comparison: In presence of this, all other delights doe lose their light: In ballance with this, all other delights, are found to be light. And this is even intimated in the word it selfe, used by the Prophet here, which is *Kephets*: and signifies a delight, that takes up the whole will; and leaves no *plus ultra* in our desires: which, as it onely is, and onely can be; so it onely must, and onely ought to be true, of our delighting in the Law of God. Other delights may have their fits; but no *Kephets* but onely this. We may take delight, in a care of our estates; which is a provident, and therefore a commendable delight: For, he that provides

provides not for his family, is worse than an Infidell, yet it must not be our *Kephets:* for *corpus aggravat animam multa cogitantem*; much caring for the world, makes the soule heavie; and presseth it downe, from ascending towards heaven. We may take delight in wife & children; which is a naturall, and therefore a commendable delight; for no man ever hated his owne flesh: yet it must not be our *Kephets:* For hee that loves father, or mother, wife, or children, better than Christ, is not worthy of Christ. Wee may take delight in bodily exercises; which is a healthfull, and therefore a commendable delight; for he that neglects the care of his health, is within compasse of being *Felo de se:* a murtherer of himselfe; yet it must not be our *Kephets*; for *Nimia cura corporis est incuria animi:* too much care taken of the body; shewes there is but little care taken of the minde. But why stand wee angling for markes, of true delighting in the Law of God; when the Prophet himselfe, gives us a marke here, that may be *Instar omnium*; a marke that never failes: that he, who delights in the Law of God, will be exercising himselfe in it, day and night. For, it seemes to be here, as betweene Faith and Workes; that as Saint *Iames* saith; *Shew mee thy Faith, by thy workes*; so we may say, shew me thy delighting, by thy exercising; For, as it is but a dead Faith, that brings not forth the fruit of good workes: so it is but a fained delight, that brings not forth the worke of exercising: and as it is but an un-

sound Faith, that workes but intermittingly, and by fits; so it is but an aguish delighting, that hath its heat but at turnes and seasons: but where wee see a constancy of good workes; as wee may be bold to say, there is a lively and sound faith; so where wee see, a continuall exercising, we may be confident to say, there is a true delighting. The working shewes a life of Faith; the constancy of working, a true temper of that life: The exercising shewes a delighting; the continuance of exercising, a sincerity of that delighting.

But will not this continuall exercising in the Law of God; get men the name of common Barrettours; and make them accounted troublesome fellowes amongst their neighbours; as of whom it may be said; they are never well, but when they are going to Law? Indeed the Law of man where *summum Ius* is *summa injuria*; and where might oftentimes overcomes right; may be subject, perhaps, to such obloquie: but not the Law of God: For this is not a Law; where the weakest goes to the wall; but this Law is a wall to the weakest; the delighting in this Law, is not a going to Law; but a Law to our going; as it is said; *Thy Law is a light to our feete:* a light, not onely to our eyes, to make us see the right way; but to our feet also, to make us walke the right way: and it is so farre, from making us to become enemies to our neighbours; that it makes us to become neighbours, to our enemies; for of this Law, it is said; it suffers all things;

things; it endureth all things; it seeketh not her owne; but if any man will take our Coat from us; it makes us contented, to let him have our Cloake also.

The delighting in the Law of God; is that divine contemplation; by which, wee see God, as in a Glasse: and is the onely true way, to our only true felicity: though there be men, that thinke they can tell of better contemplations, and better waies to happinesse, than *David* seemes to know; or will at least acknowledge: For, if they should but name the contemplation, which is *contemplari nummos in arca*: or the meditation, which is *Meditari inania*; or the pleasure, of which it said: *Trahit sua quemq; voluptas*; the worst of these; would be a better delight; and a better way of happinesse, than this of *Davids*. But these mens blindnesse, must not leade us into the ditch: For, these delights they speake of, are the very blockes, that lie in our way, and hinder us from happinesse: they are the very weights, that hang heavie upon the soule; and keepe it from rising, to the true heighth, of divine contemplation; and if a man, whose minde were once raised up to this heighth; should afterward descend, and take a view of the world; hee would even be astonished: to see men that pretend to reason, and would be thought wise; be so simple, as to take delight in their weights; and to take a pleasure in their clogs; and so sillily to leave the delight of heavenly meditation; to follow these vaine

and

and foolish things, which the world admires. And indeede, what but this, made our Prophet here, in another place, breake out into his passionate exclamation: *O yee sonnes of men, how long will yee love vanity, and seeke after leasings?* For, looke into the world; and to all things, that are in the world; and see if there be any thing in it, (as to the purpose, of making us happy) but onely lies and leasings? Pleasure beares thee in hand, it can make the happy; but it lies: For do not all pleasures hasten to their end; and that end, either in sorrow, or satiety? Honour vaunts; it can make thee happy; but it lies: For hath honour any being, but in others not being; where it is part of our happinesse, that others be happy. Riches make thee believe, they can make thee happy; but they lie: for they cannot so much as ease, the least paine of thy body; or the least anguish of thy mind. Learning perswades thee, it can make thee happy; but it lies: for in much wisedome is much griefe; and hee that increaseth knowledge, increaseth sorrow. The flesh tells thee, it can make thee happy; but it lies; for the wormes stand waiting continually for it; and are sure ere long, to have it to eate. O that men would consider this; and not put the Prophet, to his exclamation: *O yee sons of men, how long will yee be in love with vanity, and seeke after leasings?* For, this indeed, would be a good preparative; and but a preparative, to divine contemplation: It might serve to strow branches in the way; but not to cry *Hosanna:*

For,

For, to raiſe the ſoule up, to this heighth of contemplation: it is not enough, to put off theſe weights, that draw it downe; but there muſt be a pulley alſo, to draw it up: as Chriſt ſaith; *No man can come unto mee, except the Father draw him*; and therefore many heathen Philoſophers, could caſt off, theſe clogs; could put off, theſe weights: For, they deſpiſed riches; they ſcorned honours; they hated pleaſures; they contemned the world; and yet, for all this, they could never but flutter a little in the low Region of the aire; they could never riſe up to the Firmament of contemplation; and all, becauſe they wanted this pulley; which, they that delight in the Law of God, ſhall never want: For, *Honorantes me honorabo*, ſaith God: *They which honour me, I will honour them*: and if they delight in my Law; I will delight in their ſtudy: and then, if by delighting in the Law of God, we can bring God to delight in us; oh! what joy; what exceſſive joy; what happineſſe, what tranſcendent happineſſe, will this be unto us?

But why would the Prophet ſpeake of delighting in the Law of God; and not ſpeake rather, of delighting in God himſelfe? For this no doubt, is a better delight; and this delight, would bee a greater bleſſedneſſe. Is not the anſwer to this queſtion, made by Chriſt himſelfe? *If you love not your brother, whom you ſee; how can you love God, whom you doe not ſee?* If we delight not, in the Law of God, which we

know; how can we delight in God, whom we do not know? Not know, but as the Law teacheth him unto us; and sheweth him unto us. This life, is but the meanes to a better life; & the chief delight of this life, is but to delight in the means to a better life; we see God now, but as in a Glasse; and though there bee many Glasses to see God; yet the brighteſt of theſe Glasses is the Law: and how then, can we delight in the seeing of God; if we delight not in the Glasse, in which we may beſt see him? To see him, as he is, and in himselfe; is reserved, till we shall have better eyes; theſe eyes wee have are carnall, and corruptible; and cannot see God till they have put on incorruption: but when thoſe eyes come, and that wee shall see God, face to face: then the meanes will give place to the subſtance; and then the delighting in the Law of God; will be turned into the delighting in God himselfe: till then, the Prophet, though with his Prophets eyes, he might see more himselfe; yet could not enform us, to make us see more; but he hath truly told us, the height of our delight in this life: if the delight of our life, be in the Law of God.

But let the delight bee what it will; it is but onely contemplation: and contemplation sets but onely the eyes a worke; it leaves all the reſt of the body, idle; but godlines is an exercise for the whole man; both body and soule; and therfore, not only *David* saith *My soule praise thou the Lord*: but S^t. *Paul* saith; *Make your bodies a living sacrifice*: for our godlineſſe muſt bee perfect; that

that our bleſſedneſſe, may bee perfect; and and even in heaven(if they could be ſeparated) wee ſhould not bee bleſſed, in beholding the bleſſed face of God; if we did not as well glorifie him in beholding him; as behold his glory. Contemplation brings us, but to *Video meliora Proboq*; : and if *Deteriora ſequor*, doe follow; then godlineſſe is ſtopped in her race, at the very Goale : the building is left unperfect, when it is come to the roofe: we cannot make a demonſtration of true godlineſſe, out of all the premiſes; unleſſe that bee added, which followes; *And in his Law, he will exerciſe himſelfe, day and night*: but if this bee added; then the roofe of the houſe is ſet on; and then, the Goale of godlineſſe is wonne. And though it may ſeeme, a weariſome thing, ſummer and winter; day and night; all a mans life long; to doe nothing elſe, but alwaies one thing; yet this is the godly mans taske; hee muſt doe ſo; or he cannot be the man wee take him for. For to bee godly, but ſometimes, is to bee ungodly alwaies: and no man is ſo wicked, but hee may ſometimes have good thoughts; and doe good workes; but, this ſerves not our godly mans turne; his Sunne muſt never ſet; for if he ever be in darkeneſſe, hee ſhall ever be in darkeneſſe: at leaſt, hee ſhall finde it more worke, to kindle his fire a new, than to have kept it, ſtill burning. For, if a man ſhould water his bed with teares all night; and goe next day to the houſe of laughter; that mans godlineſſe,

lineſſe, would be but as the morning dew; riſe to a cloud, and ſo vaniſh. Or if he ſhould beſtow the whole day, in the exerciſe of godlineſſe; and yet at night, returne to his vomit: that man would be but as a halfe Moone; bright, on one ſide; and horrid blackneſſe, on the other. For, godlineſſe is a thing entire, it cannot be had in pieces; we muſt have it together, or not at all; and by this, a godly man, is made *Totus terres atq; rotundus*; all the former, make but lines; this onely conſummates godlineſſe, and brings it to a circle.

It ſeemes here, as if the Prophet went about, to make men think, that the readieſt way to be a happy man, were to be a Lawyer: If wee may call him a Lawyer, that ſtudieth and practiſeth the Law. For, after his Negative markes of a godly man, he comes next to this; *that his delight is in the Law of the Lord*; which is his ſtudying of the Law; and becauſe a Student in the Law, can make no benefit by it; till hee come to be a practiſer: hee therefore, by theſe next wordes, *And in his Law, he will exerciſe himſelfe*; ſeemes to call him to the Barre; and enables him to practiſe: that having learned the Law himſelfe, he may now teach it to others; or at leaſtwiſe, practiſe it towards others. But is not this a Paradox in *David*: ſeeing it is againſt our owne experience; for, wee have knowne many, that by the Law, have growne rich; many, that by the Law, have gotten honour; many, that by the Law, have growne famous

famous; but wee never yet knew any, that by the Law, grew happy: for, not withſtanding their honour, their riches, their fame; yet they ever had ſomething, whereof to complaine. We muſt therefore remember, what Law this is: It is not our Common-law; nor our Canon-law: it is not the Civill-law; nor the Law of the twelve Tables; It is not the Law of the Medes and Perſians; nor the Law of Nations: It is *the Law of the Lord*; a Law pure and undefiled; a Law that was given by Angels, in the hand of a Mediatour; a Law, by which wee ſhall Iudge; and by which we ſhall be judged: It is *Imperatoria lex*: Not the Emperours Law; but an Imperiall Law; *Lex Architectonice*; a Law, that gives rules to all other; and is it ſelfe ruled by none. And here now, there opens it ſelfe, as it were, a *Novus Orbis*; for if we ſhould enter into the maine, to ſpeake of Lawes: wee ſhould never make an end; our beſt is therefore, to keepe cloſe to *David*; and to goe no further, than hee goes: and yet ſo, wee ſhall have Law enough to make us happy. Onely we may conſider, what theſe exerciſes are, in which this godly Lawyer, is ſo diligent all day; and ſo vigilant all night, to exerciſe himſelfe; and as the markes before, ſo the exerciſes here, may be diſtinguiſhed into Negatives, and Affirmatives; but ſeeing the godly man mingles them together in his courſe; wee may as well mingle them together in our diſcourſe. A godly Lawyer will not boaſt himſelfe to know

that, of which he is ignorant; nor feigne himſelfe to be ignorant, of that he knowes. Hee will not diſcourage a man in a good cauſe; nor encourage him in a bad. He will not over-reach a man that is ſhorter than himſelfe; nor undermine a man that is ſhallower than himſelfe; nor ſupplant a man, that is weaker than himſelfe. He will not riſe, by other mens falls; nor make a gaine, of other mens loſſes. Hee will give counſell to a poore man, without a fee; as reckoning a poore mans cauſe his owne; and a good conſcience the beſt fee; if hee have taken any other fee, he hath morgaged his time; and will not ſell it againe, till hee have firſt redeemed it. Hee gives fees himſelfe, to get him Clyents; and growes richer by giving, than others doe by taking. He is ready to end ſuites, but not to begin them; and he had rather want worke, than make it. Hee is glad when he can uſe the Law; but would bee more glad there were no uſe of it. It is a booty to him when hee can finde opportunity to doe a good deede: If there want counſell, to ſet forward a good cauſe, hee gives it; If paines or care, he takes it. Hee keepes his termes duly, as preferring the Sabboth day, before all other dayes; and yet as his Piety makes every day, to him a Sabboth; ſo his Practice, makes it Terme to him, all tha yeere long. Hee turnes over Books and ſearcheth Records; not ſo much to looke out dead Precedents; as to finde out the reaſons, that gave life to the Precedents, for hee makes

makes it not, a reaſon of his action, that others have done ſo; but he makes it his action, if he finde there was reaſon, for the doing ſo. He inquires, and hearkens out, the poore, and relieves them; the naked, and cloathes them; captives and redeemes them; men oppreſſed, and ſuccours them; men that mourne, and comforts them; men a dying, and revives them. The Law is both his ſtudy, and his recreation; and one cannot tell, whether it be more his worke; or more his paſtime: For, as the Prophet ſaith here, *It is his Exerciſe*; ſo hee ſaid before; *It is his Delight*; and it is well, it is ſo: For, without this delight, it were impoſſible he ſhould ever goe thorow, with ſuch inceſſant labours, as are impoſed upon him; or rather hee impoſeth upon himſelfe, *Day and Night*. But delight makes burthens light; makes labours eaſie; which, perhaps, made Chriſt ſay; that *his burthen was light*; *and his yoake eaſie*: and in this manner, indeed, if a man, be a ſtudent, and a practiſer, in the Law; it will be no Paradoxe to ſay; it will be no violence to the Text; to make *David* ſay; that the beſt and readieſt way, to be a happy man, is to be a Lawyer.

When it is ſaid, *His delight is in the Law of the Lord*; *and in his Law, hee will exerciſe himſelfe, Day and Night*; is it not a kinde of *ſolæciſme*; to double the word, Law; without any lawfull occaſion? It may, perhaps, be a *ſolæciſme* in Grammar; but it is none in affection: for therefore hee doubles the word (the Law) to expreſſe the wonder-

wonderfull delight, hee takes in the Law; and this is more fully expreſt in the 119. *Pſalme*; where hee ſeemes ſo fond of the word, and ſo loth to leave it; that he cannot endure it ſhould be out of his mouth; and therefore at every third or fourth word, is up with it againe. Or is it, that hee therefore doubles the word (the Law) becauſe, indeed, there is a double *Law*; which, though as a man, hee could not ſee; yet as a Prophet he might fore-ſee: and the words, Day and Night, are here joyned, to the latter *Law*; becauſe, although there were in the old *Law* a *Iuge ſacrificium*, in repreſentation; yet there never was any *Iuge ſacrificium* in reality, and execution; but onely in this later *Law*: and therefore, where *David* ſpeakes it, as a great matter to pray his ſeven times a day; wee in this *Law*, are put to our *ſemper orate*; and *ſine intermiſſione orate*; continuall prayer is expected from us, day and night.

But why ſhould the Prophet require day and night, to be ſpent in the doing of Gods Law? ſeeing, for the day; God himſelfe allowes us ſixe daies, to doe our owne worke; and for the night; this is no *opus tenebrarum*; no fit worke, to be done in darkneſſe? Yet a godly man will doe, as the Prophet requires him; Hee will doe it in the day; *that men ſeeing his good workes, may glorifie his Father which is in Heaven*; and hee will doe it in the night; that hee may not be ſeene of men; and that his left hand may not know what his right hand doth. Hee will

doe

doe it, in the day; to ſhew, he is none of thoſe, *Qui fugiunt lucem:* and hee will doe it, in the night; to ſhew, he is one of thoſe, *Qui cum in tenebris mices.* Hee will doe it in the day time, becauſe the day is the time of doing; as Saint *Peter* ſaith, *Worke whileſt it is day*; and hee will doe it in the night; leſt his Maſter ſhould come as a thiefe in the night, and find him idle. Indeede, this day and night of *Davids*; amounts but to Saint *Pauls* continually; *Watch continually, Pray continually*; for though the Sunne in the Firmament ſet; and make it night to our eyes; yet the Sunne of Righteouſneſſe muſt never ſet, to make it night in our hearts; but it muſt be here, as it was in the beginning; *The Evening and the Morning muſt make but one Day.*

The Prophet hath uſed much circumſtance, to tell us of the man, that ſhould be bleſſed: and when he hath ſaid all he can; it is all but a godly man; and why could he not doe this at firſt; and have ſaved himſelfe, and us, a labour? wee cannot, perhaps, tell, for what reaſon the Prophet did it; but wee may eaſily tell, for what reaſon, he might doe it; for many reaſons may be given of it. If hee had onely ſaid; A godly man is bleſſed; it would have made but a new buſineſſe: for, we ſhould preſently have asked him: And what is a godly man? and then, hee muſt have come to this, which he delivers now; ſo the Prophet went the neereſt way, though wee may thinke hee went about. And if he had

said, A godly man is blessed; and had not told, what a godly man is; it would have bred a world of controversie; for then, every man would have come, and put in, his claime to blessednesse, under pretence of godlinesse; and there would never have beene quiet. *Cain* would have come, and pretended devotion; for making oblations, and offering sacrifices to God; *Korah* and *Dathan* would have come, and pretended zeale, for opposing Governours, as taking too much upon them. The Pharise would have come, and pretended pureneſſe; for onely fasting twice a weake; and giving tithes, of all he possest. *Iudas* himselfe, would have come, and pretended charity; for taking care of the poore; and finding fault, with the cost, bestowed upon Christ; and there would have beene so many pretenders to godlinesse; and thereupon such snatching and catching at blessednesse; that if this had been suffered, both godlinesse would have beene in danger, to be adulterated: and blessednesse it selfe, to suffer violence. To stop therefore the mouthes of these pretenders, and utterly to damne all such false claimes; the Prophet proclaimes here the true Title; and sets downe, as it were, In *terminis terminantibus*; how the man must be qualified, that will lay claime to blessednesse; for if any of the conditions here expressed, be wanting; it will be in vaine, to have a thought of blessednesse: For, this the Prophet delivers for Law; and of this we may be

be ſure, there will not be any thing be abated.

But if the Prophet be ſo punctuall; & require ſuch preciſe performance of ſuch preciſe points; hee might as well have held his peace, and ſaid nothing; for what is this, but to build caſtels in the aire; to tell us of a man, that ſhould be bleſſed; when there never was in the world, nor ever ſhall bee, any ſuch man: and ſo by the courſe he takes; bleſſedneſſe muſt either fall to the King, by eſcheate, for want of a right heire: or at leaſt, *Cedere primo occupanti*, for want of a lawfull claimer. But the Prophet had more knowledge; than theſe men are aware of: hee had read the *Chronicles*; and found there, many ſuch men, upon record: *Abel*, *Enoch*, *Noah*, *Abraham*, *Samuel*; many others. And ſince his time, we our ſelves find many recorded for ſuch men; *Hezekiah* and *Ioſias*, Kings of *Iuda*; *Zachary* and *Eliſabeth* of later time: It is therefore, but a meere ſcandall; bleſſedneſſe can never want an heire; for in all ages paſt, there have beene ſuch men; and by Gods grace, are many ſuch at this day; and ſhall be many ſuch, in the ages to come, as long, as the world ſhall laſt: for the Divell muſt not have all; God will have his Congregation; and that muſt conſiſt of ſuch, as are here deſcribed; A Congregation of the Righteous.

And now wee may ſay, the Prophet hath plaid, as it were, his prize; he hath ſet a ſpell to all poſterity, for a perfect deſcription: For, though ſome may thinke, that *Xenophon*, in his

instruction of *Cyrus*; and *Cicero* in his description of an Oratour, have beene his equalls; yet let the matter be examined fairely; and wee shall find, that the Prophet here, in a few plaine words, hath made a perfecter godly man; than either *Xenophon* a Prince, or *Cicero* an Oratour; with all their long elaborate discourses.

The Prophet set blessed, as it were, a signe, at the entrance of his *Psalme*: and where blessed, is hung out for a signe; wee might be sure, to finde a godly man within: and so, hee hath well quitted himselfe, of the first part of his Proposition, in shewing us, what a godly man is: and now, if hee can quit himselfe as well, of the second part, in shewing us, that he is blessed: wee shall then say, hee hath truely played his prize indeede; and worthily deserves to be called, the godly mans champion: For, in so doing, hee shall set a more glorious crowne upon a godly mans head; than that which *Samuel* set upon his. *Hee is blessed; and hee shall be like a tree.*

But here by the way, wee may observe a Grammaticall difference, which the Prophet intimates, betweene blessednesse, and godlinesse. For, to blessednesse hee assignes but onely two Tenses or Times; a present Tense; *Hee is blessed*; and a future; *hee shall be like a tree.* Preterperfect Tense; hee assignes none: for indeed, *Fuisse felicem miserrimum est*: and to say, *Fuimus Troes*; is as much as to say, wee are not so now. That which is past; is dead in Time: and

and in the body of true happineſſe; there muſt be; there can be, no dead fleſh. But to godlineſſe, he aſſignes three Tenſes or Times: A Præterperfect tenſe; *That hath walked, in the counſell of the ungodly:* a Preſent tenſe; *his delight is in the Law of the Lord:* and a Future; *In his Law hee will exerciſe himſelfe*; for, godlineſſe is a habit; and cannot be had, but by often repetition and reiteration of actions; that if the time paſt, doe not prompt and give example to the preſent; and the preſent to the future; wee may have flaſhes of godlineſſe; but a true habit of godlineſſe, wee can never have.

And here now the Prophet begins to ſhew himſelfe a Prophet; and to ſpeake like a Prophet: all he had ſaid before; he might have ſpoken, as a Doctour of the Law; for they were but caveats, and informations to godlineſſe: This hee ſpeakes now, hee could not ſpeake, but as a Prophet; for he comes to ſpeake of things to come; and what ſhall become of the godly, and of the wicked, in the times hereafter. And this, neither Doctour of Law; nor yet Aſtrologer, nor any humane Artiſt could doe, but onely a Prophet of God. And wee may not the leſſe believe him becauſe hee ſpeakes of future things, which to mans underſtanding are alwaies uncertaine: ſeeing hee ſpeakes it not, as of himſelfe: or as having learned it of men; but he ſpeakes it, as taught by God: with whom, all future things are pre-

sent; all things to come, as come already. For, these Prophets of God, had as I may say, perspective-glasses, given them by God: in which they could see things a farre off; and farre off, both in place and time: and wee may bee allowed, to call them Glasses; seeing themselves were called *videntes*, seers; as seeing the things they were to speake; and then Prophets, Foretellers; as communicating that to others, which in their Glasses, they saw themselves. And as themselves were called *Videntes*, seers; so their worke or faculty, was called, *visio*, or seeing: and yet in this there was distinction: For, not every prediction of a Prophet, was called *visio*, a vision; but such onely, as came with joyfull tidings: for when they came with heavy newes, it was not properly called *visio*, a vision; but *Onus*, a burthen; and our Prophet here sings both tunes; he hath *visionem*, a vision, for the godly; and *Onus*, a burthen presently after; for the wicked: but he tels his vision: his good newes first; and this it is; *A godly man shall be like a tree.*

But is this such good newes for a godly man? must this bee the height of a godly mans expectation, to be like a Tree? will the Prophet serve us thus; make us take such paines for godlinesse; and beare us all this while in hand; that by being godly, wee shall bee happy; and now bring us to no better, a happinesse, than to bee like a Tree? if hee would needs use a similitude, could hee by his glasse, make no better choice;

choice; or is a godly mans happineſſe no better worth, than to liken him to a Tree? a Tree, which growes out of the earth; and creepes into the Earth? a Tree, that is expoſed to wind and weather? a Tree, that is ſubiect to wormes and cankers? a Tree, that for all its being planted by the water, is ſure at laſt, to come to the fire? But we muſt not with our ignorance, lay aſpertion upon the Prophets knowledge: (for, it is not the worthineſſe of the ſubject in a ſimilitude, that dignifies the thing, that is compared to it; For, what honour was it to *Nabuchadonizer*; that he was likened to *Lucifer*, the morning ſtarre? Or, what more did Chriſt expreſſe of the Kingdome of heaven, by comparing it to a pearle; then by comparing it, to a graine of Muſtard ſeed?) but it is the good qualities, in which they ſimpathize: and of ſuch good qualities, we ſhall finde ſo many in a Tree; that happineſſe may thinke it ſelfe happy, to be compared to it. For, was it not a tree, that bore the Fruite of life, in the Garden of *Eden*? was it not a Tree, that bore the Lord of life, in the field of *Golgotha*? O happy Tree; well worthy to be made the ſimilitude of our happineſſe, which was the inſtrument to procure our happineſſe, But wee need not goe ſo farre, to ſhew the worth of the compariſon; there are circumſtances enow, in a Tree it ſelfe; that may ſufficiently iuſtifie the Prophets choice. For, though a Tree, bee but duſt in ſubſtance; and have the lower part fixed in the

the earth; yet it riſeth above the earth; and hath boughes and branches aſpiring towards heaven; transformed into a ſubſtance, as though they were no earth; expreſſing plainely the condition of the godly; who though they bee of earthy mould, and dwell in houſes of clay; yet their aſpiring is to heaven, and their confidence is, to bee transformed into the Image of Chriſt; *and to have their bodies made like, to his glorious body.*

But this is a common reſemblance, that may be found in every Tree; the Prophet here, ſets his ſimilitude cloſer upon a godly man, than that *Ex quovis ligno fiat Mercurius:* every Tree will not ſerve to doe it; but as before, hee delivered certaine characters, to know what a godly man is; So here, he delivers certaine marks, to know what kinde of Tree it is, that muſt make his ſimilitude. For, it is not a Tree, that growes up wildely of it ſelfe; as having no other education but nature; but it is planted by an artificiall hand; and as it were civilized by tranſplanting. And it is not planted, amongſt rocky cliffes; where it may be choak'd with drouth; and where it muſt eate ſtones; or elſe be ſtarved: but it is planted by the waters ſide; where it hath drinke to its meate; and where the ſoile is made ſupple, to give the roote readily, both paſſage and nouriſhment. And it is not a barren vaine-glorious Tree, that makes onely a ſhew; and is nothing but words, as bearing nothing but leafes: but it is a iuſt per-

performing tree; that followes his leafes with fruit; as a just mans deeds doe follow his words. Neither is it, an unseasonable tree, that brings forth abortive fruites; and sets our teeth on edge, with soureneſſe; but it goes the full time out; and nourisheth the fruit up, till it hath gotten sweetneſſe by maturity; and tastes most pleasantly: and that wee may know it, to be no ordinary tree; the very leafes continue still, and doe not wither.

But what matter is it, when the fruit is gathered; whether the leafes continue still, or no? For, the worke the leafes come about; is but to defend the buds; and to keepe the young fruits, from the violence of the Sunne and wind; and when they have seene them brought up; and come to a ripe age, that they can shift for themselves; the leafes then may take their leaves; as wee see them fall away, by one and one; as taking notice, that their worke is done. There are, perhaps, some barren trees, that beare no fruit; and these sometimes have leafes continuing still; and hanging on, both Summer and Winter; as if they staied waiting for imployment; and looking still, when fruits would bud forth; but with as idle an expectation, as the Jewes stand waiting for the comming of their Messias: but this is not the case of our leafes here, which therefore continue still, because they are still in office: for our tree beares fruit continually; and therefore hath neede of leafes continually; when one fruit is ripe and

gone; another is greene and comming on; and therefore the leaves, which are necessary attendants upon the fruits; as long as there are young fruits, that need attendants, cannot be discharged, and therefore doe not wither. And yet, perhaps, the Prophet had a further reason, why hee would give the leafe, a place in the similitude of a godly mans happinesse; seeing a leafe was the first Angell of liberty, to the prisoners in the Arke; their day-breake of comfort came from the light of a leafe; and if it had not been for a leafe; the tyrannizing waters, would have more kept their mindes in the darke, than their bodies in the Arke; and have drowned them with despaire, when they could not, with their waves: and when the waters overcame all other creatures, both men and beasts; yet the leafe continued constant to the tree, and overcame the waters; and as it perished not, in the Inundation of the world; no more shall it wither, in the conflagration of the world.

But what happinesse can a godly man expect from this similitude of a tree? for he can have no more, than the similitude will afford? he can looke for no more, than the tree hath it selfe; and where hath the tree, any resemblance of happinesse, in any thing, that is here expreſt? It hath none, in being planted by the waters side: for, happinesse is *Summum Bonum*; and this at most, but *Inferius Bonum*; therefore only good, because it serves to doe the tree, good: it hath none, in bringing forth fruit; for, happinesse is

*Bonum*

*Bonum proprium*; and this, but *Bonum alienum*; for, what good is it to the tree, to bring forth fruit, for others to gather? For so, the tree shall be no happier than a Bee, that makes Honey indeed; but for others to eate; a godly man shall be no happier than a Sheepe; that beares wooll indeed, but for others to sheare; and for any thing appeares yet, a godly man, by this similitude, is like to lose his happinesse. But the Prophet cannot be so much mis-taken; the similitude therefore, would be better look'd into: For, there is *felicitas medii*; and *felicitas finis*; there is *felicitas viæ*; and *felicitas patriæ*; and this tree indeede, enjoyes them all: It hath in this life, *felicitatem medii*; and *felicitatem viæ*; in being planted by the waters side: for, this moistens, cooles, cleanses; and gives an easie and a happy passage to the journies end. It shall have in the life hereafter, *felicitatem finis*; and *felicitatem patriæ*; in bringing forth fruit; for this shall not be, as the Bee makes Hony, for others to eate; nor as the Sheepe beares wooll, for others to sheare; but this fruit shall be, for its owne use onely; and onely for it selfe to gether. For this fruit is that, of which Christ saith: *Your joy shall be full, and none shall be able to take it from you*; *Your joy shall be full*; there is *plena felicitas*; *and none shall be able to take it from you*; there is *secura felicitas*: and now the Prophet, need not be ashamed of chooſing his similitude: the godly man, neede not be afraid, of losing his happinesse.

But is it not strange, to see how contrary the Prophet proceeds here, to our expecting? for when he propounded his similitude of a tree: wee looked, he should have begunne at the top boughes, which are the higheſt parts, and commonly beare the ripeſt fruits, and hee beginnes cleane contrary, at the loweſt part; at the very roote; for indeed, although the roote be not seene of men; and have no outward glory; yet it is the roote, that gives the praise to the tree: it is the roote, the tree may thanke, for all he is worth: For, though the branches bring the fruits, yet they are but messengers: it is the root that sends them: and indeed, if there be not a roote of Humility; and that roote planted by Grace; the aspiring boughes, are but sprigs of pride; and will never bring forth, the fruit of Glory.

Wee looked hee should have set our tree, if not in *Torrida Zona*, in the very fire; yet at least, in some sunny place, as it were by the fires side; and hee sets it, cleane contrary, by the waters side: For indeed, a tree feares nothing so much, as want of moisture: it can ill spare the radiancie of the Sunne; but it can worse spare, the moistning of the water; for death hath a spight at nothing so much in any thing, as at the *humidum radicale*; the naturall moisture: Hee kills more with the drowth of too little moisture; than with the drowth of too much heat or cold: For, this is a dart, which death hath from nature; all his other darts are from violence;

lence; and though the water bee externall to the Tree; yet when it enters and moystens the roote; it becomes radicall. And it may not be the least reason, why the Prophet sets the Tree, which is our symbole of eternall life, by the waters side; seeing the water, seemes the most productive element of life; as that, which produced the first living creatures, that were in the world; although we may raise our thoughts yet higher; and remember, there are waters as well above the Firmament; as under the earth; and there indeed, must the Tree be planted, that shall bring forth the fruite, of our expected happinesse.

We looked, he should have set our Tree, like the Trees of *Eden*; with present fruits, hanging upon them; and he talkes of tarrying the time, till the Tree bring them forth: for indeed our *Eden* is past; there was at first, no time there; & therefore the fruits there, were not children of time: but as soone borne, as their parents, the Tree: but we are in a world of time: our Tree will beare no fruit, but by the helpe of time; and no helpe of time neither, till the fulnesse of time come; and that is onely in him, who came in the fulnesse of time: For, Christ is our time; and our fulnesse of time will bee, when wee shall meete Christ, full in the aire; and bee taken with him into the new *Eden*, where time shall bee no more; and where our Tree shall bring forth fruit in the Present tense, which shall never fade into Preterperfect tense.

But ſeeing the Prophet meant afterwards, to make chaffe a ſimilitude of the wicked; why would he take a Tree, for his ſimilitude of the godly; and not rather take wheate, as in a plainer oppoſition? and as Chriſt, it ſeemes upon better adviſe did take it afterwards? Chriſt indeed tooke wheate for a ſimilitude of the godly; but to another purpoſe; the purpoſe of the Prophet here, is to ſhew, the great diſtance that ſhall bee of glory, betweene the godly, and the wicked: and in the points of glory, we ſhall finde the wheate, to come farre ſhort, and to be farre inferiour to a Tree. For, the wheat, though it riſe flouriſhing up; yet it riſeth out of the ground, but the ſame it was caſt into the ground; but the Tree, of a little ſmall ſeed, riſeth up to a ſubſtance, that one could never have expected, ſuch an iſſue, for ſuch a parent. The wheate, though it riſe flouriſhing up; yet it riſeth but to a ſmall height as loath to leave the earth too much; and afraid to goe too farre from the roote; but the Tree riſeth up to an eminent height, as ſcarce acknowledging the root, from which it ſprings: and farre ſurmounts all growing things upon the earth. The wheat, though it riſe flouriſhing up, yet it riſeth but to a ſlender ſmall ſtalke; that quakes and trembles at the voice of the winde; but the Tree riſeth up to a vaſte and firme body, that ſcornes the threatnings of the winde; and is not once moved for all the wind can doe. The Wheate, though it riſe flouriſhing

ſhing up, it is quickly downe againe: if it be not reaped in ſummer, it dies in winter: but the Tree is a laſter for many ages; and of all things, that grow out of earth, comes neereſt to everlaſtingneſſe.

And now; if we cannot chooſe but thinke it a bleſſed thing, to be ſuch a Tree: we cannot as little chooſe but thinke it a bleſſed thing, to bee a godly man; for whatſoever is ſeene or ſaid of this Tree; is true, and more true of a godly man. Hee is more fixt and immoveable than this Tree; for, where this Tree is rooted but in the earth; a godly man is founded upon a Rocke. He is planted by a better Gardner, than this Tree; for where this Tree is planted but by *Adam*, a naturall man; a godly man is planted by *Paul*; or rather, as Chriſt ſaith, by God himſelfe. He is moiſtned with better waters, than this tree; for where this Tree is watered, but by ſprings from the earth; a godly man is watered with the dew of heaven: he riſeth to a greater height, than this Tree: for where this Tree is ſtinted in its riſing, and ſtaies in the aire; a godly man riſeth up, and never ſtaies till hee come at heaven. Hee beares more fruite, than this Tree; for, where this Tree hath many leaves beſides fruites; the very leaves, of a godly man, are themſelves, fruites. He is longer in ſeaſon than this Tree; for, where this Tree is in ſeaſon, but ſome part of the yeere; Godlineſſe is in ſeaſon, all the yeere long: this Tree is in ſeaſon but for a time: but

but godlineſſe is in ſeaſon, to all eternity.

The ſimilitude of a Tree, is ſufficiently juſtified; but why would the Prophet expreſſe happineſſe, by any ſimilitude at all? and not deliver it rather in the very ſubſtance? why would he not, rather tell us, what it is; than what it is like? May wee not bee bold to ſay, becauſe it was more, than hee could doe? For ſeeing the happineſſe of a godly man is ſuch, as neither eye hath ſeene; nor eare heard: certainely it is ſuch alſo, as neither words can expreſſe, nor tongue utter. And if wee ſhould heape up words upon words: laying *Pelion* upon *Oſſa*, and making mountaines of volumes; yet wee ſhould never bee able to expreſſe the happineſſe, ordained by God for godly men. If the happineſſe conſiſted of finite parts, and were a ſtinted thing, either in number, or magnitude or continuance; we might by the helpe of Arithmeticke and Geometry, expreſſe it perhaps in ſome proportion; but ſeeing it conſiſts of parts, in number, innumerable; in magnitude, infinite; in continuance, eternall; what man of art; what art of man, can now come neere it? Or if the happineſſe were to continue, but ſo many thouſand yeeres as there be ſands in the ſea; though this were a vaſt, incomprehenſible extenſion of time, yet it were but a continuance, that would not continue; there would one day bee an end: but ſeeing it ſhall be for ever, everlaſting, eternall; in *Æternum & ultra*; what ſtarres of heaven; what

what sands of the sea; can now be counters enow to summe it. And now tell me, if the Prophet were not well advised, to make use of a similitude? but tell me rather, if godly men be not well advised, to make use of godlinesse? tell me if wicked men, be not ill advised, to make account of vanities? Oh! tell me, if the Serpent be not a Divell: the flesh a traitour: the world, an Impostour: that for pleasures of sinne, not worth the speaking of; would make us to forfeit this unspeakeable happinesse.

But now to consider it in Allegory; what may wee thinke, is meant by this tree? Is it not the tree, figured by the tree of life, in the Garden of *Eden?* And what by this planting? our ingraffing into Christ. And what by this waters side? the water that was shed out of Christs side. And what by this fruit? our everlasting happinesse. And what by these leafes? the leafe of a good conscience; and the leafe of a good fame. For a good conscience never withers; but accompanies a godly man, to another world: and a good fame never withers; but in *memoria æterna erit justus.* And what by the time? when time is no more. For time is but the measure of motion and mutation; but happinesse hath nothing to doe with these; and therefore nothing to doe with time; her time is eternity.

And indeed, is it not strange, that men who have out lived yesterday; should think there can be happinesse where there is time? For, let the

day paſt, be ſpent in all the pleaſures of the world; yet what is yeſterday to us to day? and what will to day, be to us to morrow? and ſo, the daies of happineſſe, ſhould come at laſt, to be all loſt; and be no more to us, than if they never had beene ours. Wherein true happineſſe, to day is to us, as it was yeſterday; and to morrow will be as it is to day; and what wee are now, wee ſhall be for ever. Time and happineſſe are things incompatible: For, happineſſe is permanent; time alwaies in mutation: for, what is time, but a very changeling; or rather, makes very changelings of us? It is long of time, that wee continue not long in one ſtate; it is alwaies bringing ſome new thing; but ever carries away more of the old; it runnes over all things, but never tarries with any; wee cannot ſee it, till it be gone out of ſight; and by this onely, we find it hath beene here, becauſe we find not that here, which hath beene. The happineſſe of this life, is like *Ioſephs* coat, party coloured; to expreſſe variableneſſe; a mixture of weale and woe; but turnes at laſt, all to a ſtaine; and ſuch happineſſe, wicked men may have: the true happineſſe, is in a long white roabe; long, for durableneſſe; and white, for joyfulneſſe; and this keepes the colour ſtill; and is onely to be had in Heaven: For there this changeling time, ſhall not be ſuffered, to come; to ſet diverſity of colours upon our roabe of happineſſe.

And now, if any man aske for happineſſe, here it

it is: it growes upon the tree of godlineſſe: but though it have its beginning, and, as it were, its blooming, in this life: yet it comes not to its growth, till another life; this preſent world, is too cold a climate, to bring it to ripeneſſe; it muſt have the Sunne to ſhine more directly upon it; wee have here *ſpem Rei*; but ſhall not have *Rem ſpei*; till wee come to ſee the bleſſed face of God: For, this indeed, is the true Sun, that onely can bring the fruit of this tree, to its full maturity.

But is not this hard dealing in the Prophet; to make us promiſe, of a preſent poſſeſſion of bleſſedneſſe; and now turne us off, with little more, than a bare reverſion? Will he be ſo a Prophet, as that hee will be no more than a Prophet; tell us onely of things to come; and not keepe his word, in things preſent? It was his ſaying at the very firſt, that a godly man is bleſſed: and ſeeing hee thought good, to ſay it then; wee looke he ſhould make it good, and ſhew it now: For, as yet, there appeares but little, to make it appeare, that the godly are in this life, any more bleſſed, than the wicked: and if any advantage be; it ſeemes to moſt men, to be of the wickeds ſide. But is not this rather, to deale hardly with the Prophet? to put him to his proofes, for every word hee ſpeaks? as though the word of a Prophet, were not of it ſelfe, an authority ſufficient, to command our aſſent? but ſince wee are ſo hard of beliefe; at leaſt, *Propter durtiiem cordis*; let it be conſidered; that there is great

difference, between having of bleſſings; and being bleſſed. A wicked man may have many, perhaps, very many bleſſings; and yet, it ſhall never be truely ſaid of him, that he is bleſſed: For who doubts, but that ſtrength and beauty; riches and honors, are bleſſings and the good gifts of God: and all theſe, and many more than theſe, a man may have; and yet walke in the counſell of the ungodly; and ſtand in the way of ſinners; and ſit in the chaire of ſcorners; and hee that doth ſuch things, the Prophet would have us know; though hee be as ſtrong as *Sampſon*; though as beautifull as *Abſalon*; though as rich as *Salomon*; though as full of bleſſings, as the world can make him; yet he cannot be bleſſed. Such things may entitle men, *Benedicti*, perhaps; but not *Beati*; or if *Beati*; it is but *falſo clamore*; the true bleſſedneſſe, is no where found growing; nor can any where be made to grow, but onely upon this tree of godlineſſe. And therefore, you ſhall never heare any ſuch word to come from *David*; as to ſay, bleſſed are the rich; or bleſſed are the honourable, and great men of the world; but all his bleſſedneſſe, is ever with ſome relation or other, unto godlineſſe. *Bleſſed are they whoſe ſins are forgiven*: here godlineſſe is made legitimate. *Bleſſed is he, whom the Lord chaſteneth*: here godlineſſe, is ſet to Schoole. *Bleſſed are they, who walke in the Law of Lord*: here godlineſſe, is at its exerciſe; *Bleſſed is the man, that conſidereth the poore*: here godlineſſe is making a purchaſe. *Bleſſed is he, that putteth his truſt in the Lord*: here godlineſſe,

is

is taken ſanctuary: and ſo godlines ever, in one kinde or other; or bleſsednes never, in any kinde whatſoever: Not all the ſmithes of *Ægipt*: not all the temporall bleſsings, of the world, will ſerve the turne: Godlineſse muſt turne the key; or the doore of bleſsednes; The gate, for the King of glory to enter, will never be opened.

And as a man may have many bleſſings; and yet not be bleſsed: ſo, he may want many bleſſings; and nevertheleſſe, bee perfectly bleſsed. Hee may want, the riches of worldly pompe; and yet bee bleſsed: For *Bleſſed are the poore in ſpirit*; and this was *Davids* caſe with *Michol*. He may want a quiet life; and yet bee bleſsed; for *Bleſſed are they, that are perſecuted for righteouſnes ſake*: and this was *Davids* caſe, with *Saul*: Hee may want good report; and yet bee bleſsed; *For bleſſed are ye, when men raile upon you, and revile you*; and this was *Davids* caſe with *Shimei*. But is not this ſtrange, that a man ſhould want, & yet be perfect? ſhould want bleſsings, and yet be perfectly bleſsed? Indeed, no more ſtrange, than that *Adam* ſhould looſe one of his ribbes, and yet continue a perfect body ſtill. For theſe temporall bleſſings, are to a godly man, as the ribbe was to *Adam*, of which *Eve* was made; not ſuperfluous to him, when he had it; nor making him defective, when hee wanted it: and ſo are all temporall bleſſings; not ſuperfluous to a godly man, to have them, becauſe he can make good uſe of having them: Nor making him

defective to want them; because he can make good use of wanting them. And this, perhaps, might make S^t. *Paul* to say, *I can want; and I can abound*; as much as to say, I can have a ribbe more; or a rib lesse; and yet in both estates continue perfect still.

But is it not then, that we are all this while mistaken in blessednes? and that, *David* hath set a glosse upon it, to make us esteem more highly of it, than there is cause? seeing Christ who knew blessednes better than *David*; proclaimes it openly, that they are blessed, that mourne: and surely; mourning can make but an untoward blessednesse. For what is mourning, but a deploring of misery? That to say, they are blessed that mourne; is all one, as to say; They are blessed, that are miserable: and so, blessednesse, no such goodly thing, as *David* goes about to make us thinke it. But it is not, that wee mistake blessednesse; the mistaking is, in mistaking Christs speaking of blessednesse: For Christ saith not, *They are blessed that mourne*: because they mourne; but because *they shall bee comforted*. The blessednesse consists in the comforting, not in the mourning: and not all neither that mourne shall be comfotted; for then, the damned in hell; and even the divell himselfe, then whom there is not a greater mourner; should come at last; (as some have erred to thinke) to have their shares in comfort. But their mourning, is in despaire, and upon wrong causes; They onely shall be comforted, that mourne

mourne upon juſt cauſe, and that in hope: and ſuch are onely the Saints on earth; who mourne for the Bride-groomes departing from them; and cry with St. *Paul: I deſire to bee diſſolved, and to be with Chriſt.* Indeed comforting, is to mourning, a plaine relative; and cannot be without it: for, where no mourning is; there can be no comforting: for what is comforting, but a wiping away of teares from the eyes: and how can teares bee wiped away, if there be no teares to wipe away? and ſeeing, the holy Ghoſt (the authour of all bleſſedneſſe) is the Comforter; and no comforting, where no mourning: It followes, that where no mourning, no holy Ghoſt; and where no holy Ghoſt, no bleſſedneſſe. Therefore, *Bleſſed are they that mourne, for they ſhall bee comforted.* And ſo, betweene Chriſt and *David*; there will be found, but this difference: that *David* ſeemes to conſider godlineſſe, as a Iubilee; and therefore expreſſeth it, by delighting in the Law of God; and exerciſing in it: but Chriſt ſeemes to conſider it as a funerall; and therefore expreſſes it by mourning; as by which, a godly man, is crucified to the world; and the world to him. And indeed, this Iubilee, and this funerall; muſt both meete, in a godly man; or there will not bee a godlineſſe, that can produce a bleſſednes: but where theſe two meete, and kiſſe each other; there the delighting in the Law of God; will cauſe a mourning for our ſinnes; and the mourning for our ſinnes, will cauſe

cause a joy in the holy Ghost; that we may be confident to say, we have a comfortable blessednes; seeing wee have the blessing of the holy Ghost, the comforter. And now, if any man slight this joy, as not deserving the name of blessednes; Is it not, because hee feeles it not in himselfe? for without being felt; it is not possible, to bee understood: but hee that feeles it, and understands it; will finde, this joy, to be that Iewell, which the wise Merchant sold all that he had, to buy: *For what availes it a man, to enjoy the whole world*, and to want this joy? For, this joy is not an influence from the starres: which yet can doe great wonders, for breeding joy in the world: but it is an influence, from that spirit, which moved upon the waters, before the starres were made; and is onely able still, to move upon the waters, and to remove the waters of a weeping soule. It is a ioy, begotten in our hearts, by motion of the holy Ghost; which moving upon the waters, of a true repentance; workes in us the joy of this assurance; that wee have an Advocate and Intercessour for us, with God the father. Which joy, was thought so great, when time was; that no Messenger, was thought fit, to bring the newes of it; but an Angell from heaven. *Behold, I bring you tidings of great ioy*: and great indeed it must needs be, which an Angell cals great: that scarcely would call the whole earth, great: and seeing S^t. *Paul* exhorts us, to *Reioyce evermore*: we may know the ioy

joy, to be exceeding great, that can make us able, to hold out rejoycing, ſo long together; in all tempeſts and calmes; in all actions and paſſions; joy enough to maintaine a feaſt of rejoycing, all our life long. And then, if this joy, can make a bleſſedneſſe: (as certainly a greater cannot be had on earth) and none partakers of it, but the godly; wee muſt needes confeſſe, the Prophet had great reaſon, to make it his challenge; and that in the preſent Tenſe: A godly man is bleſſed.

And will not this bleſsedneſſe appeare yet plainer; if we conſider the divers ſorts of bleſſedneſſe? For, there is a bleſſedneſſe of the Law; and this was delivered by *Moſes:* who delivering the Law, but in *litera*; delivers a bleſſedneſſe, but in *cortice:* Bleſſed ſhalt thou be in the field: and bleſſed in the City: bleſſed ſhall be the fruit of thy body; and the fruit of thy cattell, &c. There is a bleſſedneſſe of Grace; and this was delivered by *Aaron*; who being the Miniſter of our atonement with God, delivers a bleſſedneſſe, in this atonement: *The Lord bleſſe thee, and keepe thee; The Lord make his face to ſhine upon thee, and be mercifull unto thee: The Lord lift his countenance upon thee, and give thee peace.* And there is a bleſſedneſſe of Glory; and this was delivered by Chriſt; who being himſelfe, the perfection of bleſſedneſſe; delivers a bleſſedneſſe in perfection: *Come yee bleſſed of my Father, inherite a Kingdome prepared for you.* And now, that wee have theſe divers ſorts of bleſſedneſſe, laid out be-

fore us; which of them, may wee thinke, was thought upon by *David*; in saying, *Blessed is the man?* Not *Moses* his blessednesse; for that is too imperfect: nor yet Christs blessednesse; for that is too consummate; *Moses* his blessednesse is imperfect: For, Gold (one of the best, of his blessings) hath commonly proved, but *aurum Tolosanum*; ominous to the owners; and apt to bring them, to utter ruine; at most to blessednesse it hath never beene but neutrall: onely as a cypher in Arithmeticke; no value, but from the placing it; for if it be placed in a godly hand; it serves in *subsidium virtutis*; and may prove a meanes, for augmentation of blessednesse: but if it fall to be the lot of the wicked; it is but *incentivum vitiorum*; and serves but *in majorem damnationem*; for an augmentation of misery. And as *Moses* his blessednesse, is too imperfect: so Christs blessednesse, is too consummate; for the blessed face of God, (in which, that blessednesse chiefely consists) is no fit object for corruptible eyes: God must make himselfe *capabilis*, which now he is not; and us, *capaces*, which now wee are not; before wee can arrive at the haven of that blessednesse. And so, *Moses* his blessednesse being suspended; and Christs blessednes, not yet to be expected: what remains, but that we lay hold on *Aarons* blessednesse? and this, indeed, we shall find to sympathize, and suite well, with this of *David*: For, *Aarons* blessednesse, is a confidence in Gods mercy, for remission of sinnes; and a peace of conscience,

ſcience, in being at peace with God, in Chriſt. And it is no wrong to *Aarons* peace, to adde, in Chriſt; for though *Aaron* expreſſe it not, as ſpeaking it, but in figure: yet wee may well thinke, he underſtands it, as meaning it in ſubſtance; ſeeing no peace, without Chriſt, is ſafe unto us; all peace without him, is but dangerous ſecurity: For, *Chriſtus eſt pax noſtra:* hee onely is our peace; and this peace, he hath ever uſed, as his proper good: It was the Preſent, he brought the Apoſtles, at his comming from Hell; *Peace be unto you*; and it was the legacy, he left the Apoſtles, at his going to Heaven: *My peace I leave with you*; this peace made *Iob* upon the dunghill, bleſſed; and the want of this peace, made *Saul* upon his throne, miſerable: this peace the world cannot give; and the wicked cannot have; for, *there is no peace to the wicked, ſaith the Lord.* And now, if any man ſleight this peace; as not thinking it to deſerve the title of bleſſedneſſe: Is it not, becauſe he hath no feeling of it, in himſelfe? For, not being felt, it can never be underſtood; but hee that feeles, and underſtands it; will finde this peace, to be that purchaſe, which Chriſt ſo deerely bought for us, with his precious blood; and is that in ſubſtance, which *Aarons* peace was but in figure; for, to this peace, it is not enough, to have a *Nil conſcire ſibi*, a cleere conſcience in us: (ſeeing S^t. *Paul* knew nothing by himſelfe; yet was not thereby juſtified) but we are juſtified by faith in Chriſt: and thus juſtified, wee

have peace with God; and being at peace with God; we have peace of conscience within our selves. And then, if this peace can make a blessednesse: (as certainly a greater cannot be in earthly Tabernacles) and none partakers of it, but the godly; we may speake it as well, from *Paul*, as from *David* or *Aaron*; and so Priest and Prophet; Apostle and all, agree in this, A godly man is blessed.

And if wee take another way to goe; will it not come to all one journies end? onely, as having now taken the Prophets words, in this manner: *A godly man is blessed:* And *hee shall be like a tree.* There have appeared, two distinct blessednesses: one, present; and another, future; so, if wee take the words in this manner: (as some will have it) *A godly man is blessed*; For, *hee shall be like a tree*; there will then appeare, but one maine blessednesse; the present being only a hope of the future; and yet thus, it shall still be justly said, *A godly man is blessed.* For, this hope is not wavering, that may make ashamed; seeing it hath Faith to guard it; and Patience, to wait upon it: but it is the ankor of the soule; that keepes it upright, in all tempests of temptations. And if we passe from the hope it selfe; to that which is hoped for; Oh then, how transcendent a blessednesse will be found in hope? For, is it not an armour of steele, against all blowes of Fortune, and wrackes of time, that I have hope continually to stand prompting me with this? *Durate, & vosmet rebus servate secundis:*

*ſecundis*: Be conſtant to the end; and be aſsured, it will not be long, ere thou ſhalt raigne with Chriſt? Is it not a ſhield of Braſſe againſt all the terrours of death and hell; that through hope, I can ſay with *Iob*, *I know that my Redeemer liveth; and though that wormes deſtroy this body; yet I ſhall one day ſee God in my fleſh*? but moſt of all, is it not a Rocke of defence, againſt all afflictions, in body or goods; againſt all diſgraces, in fame or fortunes; that with S^t. *Paul*, I can ſay in hope; *There is a Crowne of Righteouſneſſe laid up for mee, which the iuſt Iudge will give mee at the laſt day*? And now, if any man ſlight this hope, as thinking it not worthy the name of a bleſsednes; is it not, becauſe hee hath no feeling of it in himſelfe? for, not being felt, it cannot be underſtood: but he that feeles and underſtands it, ſhall finde that this hope is the true Cordiall of a fainting ſoule; as *David* ſaith *I had fainted, if I had not hoped to ſee the goodneſſe of the Lord, in the Land of the living*. And then, if ſuch a cordiall it be; as ſuch a cordiall, moſt certainely it is; and none, partakers of it, but the godly; we may iuſtly conclude, the Prophet had iuſt cauſe to make it his concluſion: *A godly man is bleſſed*.

And yet more expreſly to ſhew the dignity of a godly mans bleſſednes; we may obſerve, that as *Ratione perſonarum*; God is ſaid to bee, *the God of Abraham, the God of Iſaac, and the God of Iacob*: ſo *Ratione rerum*: he is ſaid by S^t. *Paul*; *to bee the God of ioy, the God of peace, the God of hope*:

*hope*: that wee cannot thinke much, to have a blessednes, made us up of those things, of which S^t. *Paul* thinkes not much, to make up, God himselfe a Title.

The joy, which *Abraham* tooke, when his sacrificed sonne *Isaac*, was restored to him alive; was no doubt a wonderfull joy, yet but a type of ours; that Christ, the true *Isaac*; is restored to us alive, by his rising againe. The peace of minde, which *Simeon* felt, when hee bare the Babe Iesus, carnally in his armes; was, no doubt, a blessed peace; yet but an inchoation of ours, who beare the man Christ Iesus (our full reconcilement) spiritually in our hearts. The hope which *Iacob* had, to enioy the beautifull *Rachel*, was a comfortable hope; yet but a shaddow of ours; who hope to enioy the transcendent beauty, of the blessed face of God, in the Kingdome of heaven. And shall not the truth of ioy, make us more blessed, than the type made *Abraham*? shall not the consummation of peace, make us more blessed, than the inchoation made *Simeon*? shall not the substance hoped for, make us more blessed than the shadow made *Iacob*! Oh then the happines of a godly man; in whom these blessings are all united, which singly enioyed, made such mirrours of blessednes! A ioy in the holy Ghost; which no temptation of satan can dismay: A peace of conscience, which no worldly tumult can disturbe: A hope of heaven, which no delay of expectation can discourage: and now

now let *Salomon* tell us, if this be not a wreath of three, that farre exceeds his threefold cord, and can never be broken? And if againe; to this wreath of three, we adde a fourth; (as the Prophet is going about to doe) the blessednes of prosperity: will it not then, bee a blessednes with admiration; and a wreathe of foure, that wee can never say, *O terq; quaterq; beatus*; so iustly of any thing under heaven, as of a godly man! that not onely wee may proclaime it in *Gath*, and publish it in *Ascalon*, A godly man is blessed: but with the asseveration of *Isaac*, in blessing *Iacob*; even to *Esaus* face; redouble it, in the eares of all the wicked; *A godly man is blessed*; yea, and hee shall bee blessed.

And now, that we have found out a godly man, *in Hypothesi*: where may we looke to finde him out in *Thesi*? not amongst the heathen Philosophers: for their peace of conscience, was onely *Nil conscire sibi*: They knew nothing of any reconcilement with God, in Christ: not amongst the Turkish *Musulmans*; for they believe no holy Ghost; and therefore can have no ioy in the holy Ghost; not amongst the Iewish Sadduces; for they deny the resurrection: and therefore can have no hope of heaven. And where then? onely amongst the Christian beleevers; for in them onely, is found this wreath of foure: which though singly perhaps they may; yet ioyned together, they can never be broken: that if a Philosopher thought

thought it cause enough, to cry out in exultation, Εὕρηκα: for finding out the Quadrature of a circle in Geometry: wee much more justly may thinke it cause enough, in exultation to cry out, Εὕρηκα: for finding out this Quadrature of blessednesse in Christianity.

The Prophet might well rest now in his similitude: as containing sufficiently, a godly mans happinesse: but he seemes to be afraide, it is not capacious enough; and therefore pieceth it out, with a blessednesse, of another making: *And whatsoever hee doth, it shall prosper.* A blessednesse, much like the Manna in the wildernesse; that fits the relish of all tastes: for who, but will easily admit, prosperity indeed, to be a blessednesse? and hee seemes, to have provided it, specially for the meaner capacities; such as are not well able to apprehend the former, as being too spirituall; but this is a blessednesse, so visible to be seene; so palpable to bee felt; that even the verieſt worldling that is, cannot choose but acknowledge it: Yet we may perceave, the Prophet brings it in; but as a fagge end of blessednes; as choosing rather to adde a course piece; then that it should be said, he had made it too little.

But doth not the Prophets adding of this piece; make the Prophet himselfe defective? Doth he not by shewing the blessednes to bee the more: shew his owne iudgement to bee the lesse? For if this were true; there should not

not be a godly man to be found, in the whole world. For, are not all men generally subject to crosses? some in body; some in goods: some by enemies; some by friends; some in all; but all in some? all this is true; and yet the Prophet nevertheless saith true: for crosses, are our sufferings, not our doings: the adversity of a godly man, in that he suffers; is no contradiction of prosperity, in that hee doth: and yet even crosses and sufferings, and all; as S^t. *Paul* saith; shall bee made usefull and prosperous to the godly. For, though Martyrs, cannot well be said, to prosper in their suffering; because it is grievous; yet they are truely said to prosper, by their suffering; because it is glorious; though *Lazarus* did not prosper in his suffering, because it brought him, but to *Dives* gate; yet he truely prospered, by his suffering, because it brought him, into *Abrahams* bosome.

But may not the Prophet preach this doctrine long enough, before he meet with an auditory, that wil believe him? Godlinesse to be a meanes of prospering? a stranger Paradoxe was never held. It is a greater miracle, for men to draw prospering out of godlinesse, than for *Moses* to draw water out of rockes. *Probitas laudatur & alget*: godlinesse may have the worlds good word; but he that useth it, shall die a begger. Thus the wicked, thorow the Prophets sides, stand goaring and galling the goodnesse of God; and never remember, or never regard the say-

ing of S^t. *Peter*, that godlineſſe hath the promiſe, both of this life, and of the life to come. But moſt of all they inſult upon the Prophet, as thinking they can take him tripping in his words; and can prove him manifeſtly in two tales: For, that which he ſaith here of the godly, hee affirmeth the very ſame, in another place, of the wicked; *Their waies alwaies proſper: they are not in trouble like other men; they have more than their hearts can wiſh.* And is it poſſible, the Prophet ſhould ever be able, to anſwer this? Can theſe words of his, be ever poſſibly reconciled? Indeede, with a word: For it is but miſtaking a word; (taking the preſent Tenſe, for the future) that makes all this difference, it is but breaking time, that makes this diſcord: keepe time with the Prophet, and all will goe well: for he ſaith not, of a godly man, *all his waies doe proſper*; but *they ſhall proſper*; he meddles not, with the preſent Tenſe; nor with the proſperity of the preſent Tenſe; hee leaves that for the wicked to make merry with: for it is a proſperity, not worth the envying: for, who would envie *Ionas* his Gourd, that is gone in a night? The preſent Tenſe of this life, cannot make a proſperity, that is worth the having: It is the future Tenſe, muſt doe it: for this is the laſting Tenſe; and though it ſhew not all his wares at firſt, as the preſent Tenſe doth; you cannot ſee yet, what it will prove; yet give it time; let things come to a ripeneſſe; and you ſhall find it true

true in the end; that *Whatſoever a godly man doth; it ſhall proſper.* And in this Tenſe, and in this ſenſe it is, that the Prophet ſpeakes of the proſperity of the godly; but if he come to ſpeake of the wicked in this Tenſe; he then alters his Key; he ſpeakes in another tune; *Thou ſhalt looke after his place, and it ſhall not be found.*

Or may we not, perhaps, reconcile the Prophets words as well, if we onely ſay, that in ſpeaking of the proſperity of the wicked, *loquitur ut vulgus*; & as it is in appearance, becauſe in the eye of the world, it ſeemes to be ſo: but when he ſpeaks of the proſperity of the godly; *loquitur ut veritas*; becauſe it is in truth, and really ſo. The Prophet, we may perceive, makes this account; that nothing can be truly ſaid to proſper; which hath not a proſperous ending; but if it have a proſperous end, it may truely then bee ſaid to proſper. And it is a very juſt account; for elſe we might ſay, that a cup of cold water, proſpers in a Feavour; becauſe it cooles and eaſeth for the preſent; though it infinitly encreaſe the burning afterward. And we could not ſay, that a ſoveraigne medicine proſpers in a ſore; becauſe it akes and paines us for a while; though afterward it worke a perfect cure. And now bring the wicked, and the godly to the tryall of this account; and you ſhall finde it true, that the wicked never proſper; and that the godly proſper alwaies. Did *Ahab* proſper in ſeeking *Naboths* vineyard? he got indeed the vineyard; but the dogges licked up his blood. Did *Iudas* proſ-

sper, in betraying his Master? hee got indeed the thirty pieces of silver; but his bowels would not tarry in his belly after he had done it. And so the most that can bee said, of the prosperity of the wicked, is but this; that they have a prosperity indeed; but it is a tragicall one; beginnes in jollity, and hath some mirth for a while; but ends at last, in blood and death. And such it seemes the Prophet meanes, is the prosperity of the wicked; if he meane not rather, that a prosperity it seemes, but is not: For, the wicked may have children, like Olive branches round about their Table; and in this may seeme to prosper; but yet they doe not; and *Iob* tels why; *For their children are to the sword; and shall bee buried in death.* They may heape up treasure, and flow in wealth; and in this may seeme to prosper: but yet they doe not; and *Salomon* gives the reason; *For they know not who shall gather it*; themselves, they are sure, shall carry away nothing. They may rise in honours, and bee set aloft; and in this may seeme to prosper; but yet they doe not; and *David* shewes the cause; For *they are set in slippery places*; and their ending commonly fals out in falling: And this is not onely to bee obserued in single persons; but even in whole Families: a generation or two may flourish and hold their heads high; and in this may seeme to prosper; but yet they doe not; for of this, is growne a Proverbe; *Non gaudet tertius hæres*; The third generation paies for

all

all. So it is true here, which *Abner* ſaid to *Ioab*, *There is bitterneſſe in the end.* But with the godly, it is cleane otherwiſe: *For many are the afflictions of the righteous, but the Lord delivers them out of all.* So here is proſperity in the ending yet. *They may ſow in teares, but they ſhall reape in ioy*; proſperity in the end ſtill. *They may go forth weeping, and carrying precious ſeed with them; but they ſhall returne reioycing, and bring their ſheaves with them*: ſtill proſperity in the end. *Daniel* may be caſt into the Lyons denne; but hee ſhall come forth untouched; his danger ſhall be his glory. *Ionas* may be ſwallowed up of a Whale; but he ſhall be caſt up ſafe on ſhoare; his deſtruction ſhall be his ſafety. *Iob* may have his children ſlaine; his goods taken from him; and his body afflicted; but his children ſhall be reſtored, his goods doubled, and his life trebled. And to make ſhort, the Prophet in another place, makes it a rule of infallibility: *Marke the upright man; and behold the perfect man; for the end of that man, is peace.* And ſo it is verified here, which is ſaid by the Prophet; *Sorrow may be over night, but ioy cometh in the morning.* And this againe, is another advantage of the proſperity of the godly; that *their ſorrow comes but over night*, when they may ſleepe it out, and paſſe it over; but *their ioy cometh in the morning*; when they come freſh unto it; and have the whole day before them to enjoy it.

And now, if we aske the Prophet, what reaſon he can give, of this proſpering of the godly;

ly; Doe not his words themselves answere for him; and carry in them, the very reason of it? For in saying, *Whatsoever he doth*; he seemes to intend a godly mans service: and in saying, *shall prosper*: hee seemes to intimate Gods wages: and if this be so: then is the prospering as sure as checke: for as God is a Lord, that lookes his servants should doe their worke; so hee is a master, that never failes to pay his servants their wages. And then, if blessednesse be Gods wages; and godlinesse, the mans service; what is this, but ὅτι ἔδει δεῖξαι: the very thing the Prophet takes upon him to demonstrate; *A godly man is blessed*?

And here now, we may stand and admire the great bounty of God: and consider, how good a service, it is to serve him: and what great wages hee gives his servants; for the meanest of them all, may reckon upon this: that *All he doth shall prosper*: The wages is not stinted by the Master, but by the servant; that if hee have not prosperity enough, hee may thinke himselfe, that would bee idle; and doe no more, for *All he doth shall prosper*. But nothing, but what he doth; the Prophet promiseth no further: for if he doe nothing, hee must looke for no prospering. But what? have good thoughts then; and good words; no promise of prospering? If they followed by doing; then are they *Prævia actiones*: and as part of the doing, shall have their reward: Otherwise, they are but abortives, and come not

not to life, to give them capacity: for the life of words, and thoughts, is actuated by the acting. And yet even thus; the ſervice is ſo ſmall; the wages ſo great; that if it were told us by any, but by a Prophet; or told us of any, but of God; we might juſtly doubt it; but hearing it, from ſuch a Reporter; and of ſuch a Maſter; if we ſhould doubt it now; it might juſtly be ſaid unto us; what doubt yee of; *O yee of little faith?* Yet it muſt be obſerved here, though we call it, wages; that yet it is not, ſo much earned, as given; being more of favour, than of Merit; and cannot be exacted, though it may be expected: For, though the wages of ſinne be death; yet we cannot properly ſay, the wages of godlineſſe is life: the *Antitheſis* hath not place; becauſe our godlineſſe hath not weight; but *eternall life, is the gift of God, through Ieſus Chriſt our Lord.*

And now, if we ſhould aske the world, what it ſaies to all this? whether it thinke not theſe bleſſings, to be farre more worth, than all their guilded vanities? what doe we thinke, would the world anſwer to ſuch a queſtion? We may be ſure, the world would anſwer thus: it likes the bleſſings well, and thinkes them all good; but one circumſtance in them, it doth not like; that they are all in the future; none in the preſent: all birds in the buſh, none in the hand: never a bird in the hand amongſt them all: *Bleſſed are they that mourne; for they* (are not, but) *ſhall be comforted.* The tree is planted by the waters ſide;

side; but beares no fruit yet; but will doe. A godly mans actions (doe not prosper; but they) shall prosper. This delay the world doth not like; it cannot away with these future Tenses; so much talking of what shall be; and nothing of what is: and therefore they have a question to aske tóo; the same which the Disciples asked Christ: *But when shall these things be?* For, if the blessednesse be long a comming; it can then come but to this; that it may be said; A godly man shall be blessed, but is miserable; and miserable too, for God knowes how long. Therefore give us the present, say they; and (as Christ also seemes to teach us) let Hereafter shift for it selfe. This indeed, is the Hinge, the world still turnes upon; and it is a hard matter, to take it off. But may wee not answer these men; as Christ answered his Disciples; *Non est vestrum; nôsse tempora: It is not for you to know the times and seasons, which God hath kept in his owne hand?* It may suffice you to know, that these things shall be; when they shall be; is more than the portion of your knowledge comes to. It is indeed an earthly question; and moved onely by such, of whom it is said, *Earth thou art, and to earth thou shalt returne:* For, when wee move such questions, we returne to earth: for if wee staid with God; we should know, that as the darkenesse and the light, is all alike to him; so to him, the Future and the Present is all one; that we may marvell, what Saint *Peter* meant to say; *A thousand yeeres, with God are as a day*; as though

though there were a proportion between eternity and time: when *Esay* speakes it out plainly; *All Nations are to God, as nothing*; and put in the ballance, are lesse than nothing; and wee may say as well; All time, is to him as nothing; and put in the ballance with Eternity, is lesse than nothing. And therefore, when we meete with these words (Will be, and Shall be) in relation to God; we may take them rather, as words of order, than of time: as in order of Nature, the tree must first be planted, before it can bring forth fruit: a deed must be done, before it can be rewarded; and yet even this order also, is in Gods disposing; either to divert it; or wholly to reverse it, at his owne pleasure. As in the Garden of *Eden*; there was bearing of fruit, as soon as planting of trees; this was a diverting of order. But when God said; *Esau have I hated; and loved Iacob; before they had done either good or evill*; here was a prospering before a doing; and we may say, a bearing of fruit, before a planting the tree; and this was an absolute reversing of order. The world therefore must take notice, that Will be, with God, is as much, as with men, it is: and when he saith, it Shall be; it is as good, as if it were already. We all know, there is to be *dies retributionis*; a day of account; and this day to be, God knowes how soone; sooner, perhaps, than the world thinkes; but certainely sooner, than the world would have it; and we are sure, that this Will be, and Shall be; shall not exceed that day: but how much it shall be

sooner (as oftentimes much sooner; and alwaies to the godly; in whose spirits, there is an influence of the future in the present, by the presence of that spirit, with whom the future is present) we must leave to God; in whose only hand it is, to dispose of all things, both for time and order.

But lest the godly should be sleighted, as men only of expectation; and wholly excluded from any part of blessednesse in present; let it be remembred, what Gods promise to the godly, is; *I will never leave thee, nor forsake thee*; and if never leave us, then alwaies with us; and so indeede, doth Christ expound it; *And lo, I am with you alwaies to the end of the world.* And least his presence should be thought, to serve for directing onely, and not as well for comforting; heare him in this also: *And I will send you another Comforter*; but Christ could not send another comforter, if hee were not himselfe a Comforter first. And may it not then be truely said of the godly; *Nullum numen abest*; there is not a person in the whole Deity, but is present with them: And can blessednesse be absent, where the whole Deity is present? and yet more mediately, to shew Gods care over them; *he gives his Angells charge over them, to keepe them in all their waies*; where the wicked in the meane time, as things forlorne, have neither part nor portion, in any of these promises. It was not to the wicked, that God said, *I will never leave thee, nor forsake thee*; it was not to the wicked that Christ said; *And lo, I am with you alwaies to the worlds end,*

*end*; it was not to the wicked, that Chriſt promiſed, to ſend another comforter: It was not to the wicked, that God promiſed a guard of Angels; and may it not then be truely ſaid of the wicked: *Nullum numen adeſt*; there is not a perſon in the whole Deity; there is not an Angell in the whole Quire of Heaven, that is preſent with them? And what is then the preſent poſſeſſion, they ſo much ſtand upon; and ſo much boaſt of? Alas poore wretches! what is it, but as a dreame; as *Eſay* ſaith; *They dreame they are full; and when they awake, Behold, their ſoule is empty*; What is it, but as a myſt upon their ſoules, that makes them, as Saint *Iohn* ſpeakes, to thinke *they are rich and faire, and ſtrong*; when yet they are poore, and naked, and miſerable. For, what is their preſent poſſeſſion, but poſſeſſion of the preſent? and what is the preſent, but a tranſient thing; a thing next to nothing; no ſooner begun, but ended; that before you can ſay, it is; it is not; the future hath taken its place, and put it from being. And ſay, we allow them, to take the whole extent of their preſent life, for the latitude of their preſent poſſeſſion; yet what is all this latitude, but a breadth made up, of narrow minutes, which being impoſſible, they ſhould be all, one like to another; makes it impoſſible, they ſhould make a bleſſedneſſe, that can be certaine. Where the bleſſedneſſe of the godly is more certaine, than all the aſſurances of the world can make it. For what are the greateſt aſſurances of all worldly things? Doe wee not

count our selves sure, if we have a good mans word? and here we have the Word of God: so sure a word, *that heaven and earth shall faile; but his word shall never faile.* And if his Word will not be taken; have we not then, a sufficient mans bond, the bond of the man Christ Jesus; and that in the highest kinde of obligation, bound body for body? And if bond be thought too little; have we not then a good pawne besides? *Arrham Spiritus Sancti*; a pawne and pledge, of the holy Spirit? and lest there should be defect, for want of witnesses; have we not a whole army of Martyrs; and Confessours innumerable? that unlesse the Apostles and Martyrs, should all prove false witnesses; unlesse the pawne of the Spirit, should prove a counterfeit; unlesse the Obligee Christ Jesus, should prove *non solvent*; unlesse God himselfe, should prove no man of his word: (all which are farre greater impossibilities, than that the skie should fall) it is impossible, that the hope of the godly should be frustrate: or, that these blessings should not be accomplished to them, in the fullest measure. And now, let the world it selfe judge; if the Prophet had not all the reason of the world, to make it his challenge against the world; that A godly man is blessed.

But now that the world may seeme to be satisfied, for the security; Now comes in the flesh, with her objection: these blessings indeed, are sensible to the soule, but insensible to the body; and seeing a man is a compound thing, consisting

sisting of a body and a soule; how can these blessings, which reach but onely to the soule, make more to bee said, than this? A godly man, is blessed in soule, but is miserable in body? and why then, should the Prophet shuffle them together; and as if the body were no body, say *Blessed is the man*? But is it not, that *Animus cuinsq; is est quisq;*? and when the Progeny of *Iacob* went downe into *Ægypt*; is it not said, *that so many soules went downe*, without making reckoning of their bodies? and did not Christ say, to the Thiefe on the Crosse; *This day, thou shalt be with mee in Paradise*; which yet was meant, but onely of his soule? And why then, should not the Prophet, though but in respect of these blessings, say *Blessed is the man*? The body indeed in this life, is subject to corruption; and as long as it is so, it is not in it selfe; nor can bee, of it selfe, capeable of blessednesse: all the blessednesse it hath, or can have; it must have from the participation, it hath with the soule; and from the influence, it receiveth from the soule: which influence is so strong; which participation, so powerfull; that it even confounds the distinction, of body and soule; and makes them considered but as one entire thing; that even heathen capacities could apprehend, how the body being *In equuleo*; upon the racke; might yet by the strength of this participation, be made able to say, *Quàm suave est hoc*? and therefore, the Prophet can never be justly blamed, for saying

ing; (as in this, and many other respects, he may and must say,) *A godly man is blessed.*

Though this Psalme be most properly understood, of a godly man; yet there are some, will needs have it, primarily to be meant of the man Christ Iesus; and there may bee reasons found, to make probable their opinion. For, it is most true indeede of Christ, that he prospered in all he did. He prospered, in his mothers wombe: for at the salutation of the Virgin *Mary*; the babe sprang in the wombe of *Elizabeth*: He prospered at his birth; for he was presently adored, of the wise men of the East: he prospered in his infancie; for he grew in favour, with God and men: he prospered in his baptisme: for *There came a voice from heaven; This is my well-beloved Sonne, in whom I am well pleased.* He prospered in his temptations, in the wildernesse; for he triumphed over satan; and the Angels ministred unto him. He prospered in his death; for he was manifested by miracles, to be the Sonne of God. He prospered in the grave; for *God suffered not his holy One, to see corruption.* Hee prospered in his rising; for *He ascended into heaven.* He prospered in ascending: for; *Hee sitteth at the right hand of God, in the glory of his Father.* And thus also shall a godly man, as ingrafted into Christ; be carried with him, through the like passages: he shall prosper in temptations: for God will give the issue, with the temptation. He shall prosper in hunger; *For he shall be fed with bread from heaven.*

*ven.* He shall prosper in mourning; for he shall receive comfort. Hee shall prosper in sickneſſe: for God himselfe will make his bedde, and lay him at eaſe. He shall prosper in death; *for hee shall rest from his labours, and his workes shall follow him.* He shall prosper in the grave: for he shall sleepe in quiet; till God awake him, and give him light. Hee shall prosper in his Reſurrection; *For hee shall meete Christ in the aire; and be carryed with him, into his Kingdome of Glory.*

And now it may be time, both for the Prophet and us, to reſt a while; and take breath: for of us, it may be ſaid; that wee have now paſſed over the Mount *Gerizzim*; and are come to the foote of the Mount *Ebal*; for wee are entring upon his ſecond propoſition; which is his *Onus* or burthen for the wicked; and of the Prophet it may be ſaid; that hee hath now finiſhed, his ſecond prize; and hath put a godly man in quiet poſſeſſion of his bleſſedneſſe; and is now entring the Lyſts againe, to make good his ſecond challenge; *The wicked are not ſo.*

Where firſt, wee may obſerve, that the Prophet obſerves here, a different courſe, in handling of this propoſition; from that he held in handling the former: For there, he onely deſcribed a godly man; but named him not: here, he onely names the wicked, but deſcribes them not: and indeed, it needed not; For *Rectum eſt index ſui & obliqui*; by telling what a god-

a godly man is; he tels, by vertue of the Law of contraries, what the wicked are; for if that be affirmed of a wicked man, which was denied of a godly; and that denied, which was affirmed; the description is made ready to your hand: and you have him deciphered in his fulnesse. And yet we may take notice of a further reason; for godlinesse is subiect to many falsifications; it may suffer much allay, by mixture of base metals; and then, there is need of a touch-stone, to try whether it bee right, or no: many colours may be laid upon wickednesse, to make it seeme godlinesse; as Satan can transforme himselfe, into an Angell of light; and then there is need of markes, to know whether it bee a good Angell; whether it be true godlinesse or no: but in the case of wickednes, it is not so; there is no need of any such markes; for there cannot a worse vizard be put upon wickednesse, than its owne face; there is no baser metall to be mingled with it, and though a wicked man will bee counterfaiting, to bee godly; yet it was never knowne, that a godly man would counterfeit, to bee wicked: and therefore the Prophet, who is no waster of words in vaine; would not give markes, where there needed none; but left wickednesse to be knowne, by its owne ill face; which is seene plaine enough, by the Law of contraries.

And now, what meanes the Prophet by saying; *The wicked are not so*? meanes hee not, *they are*

*are like a Tree?* and what care the wicked, whether they be like a Tree, or no: as long, as they may be like to something else, as well to be liked as a Tree? as to bee like a Flower; or to be like the Grasse; or like a stone: for they may be so, though they be not so; they may be like these; though they bee not like that; and any of these, will serve their turne, and please them as well, as to be like a Tree. This indeed might be their hope, if the Prophet should stay here; but hee quickly takes them off, from this hope: for he findes hee cannot make use of the Law of contraries here, as he did before; though the Negation of godlinesse, might well enough expresse the nature of wickednesse; yet the Negation of blessednesse of the godly, is no sufficient expressing of the misery of the wicked: but as their misery is a positive thing; so it must have a positive expressing; It is not enough to say, They are not like a Tree; but hee must tell what they are like: and hee cannot say, They are like a flower, for a flower, when time serves, is the prime beauty of the earth; where wickednesse is never but deformity: Nor hee cannot say, they are like to grasse, for the grasse is thought a fit similitude, as well for the godly, as the wicked; as it is said, *All flesh is grasse:* Nor he cannot say, They are like a stone: for a stone, is serviceable for many excellent uses, and especially for building up; where wickednesse can serve for nothing, but destroying and pul-

ling downe; and to what then, can he ſay, they are like? To ſpeake it at once, (as *Ioab* ſtrooke *Amaſa*) and not to ſpeake againe; hee may juſtly ſay, *They are like to chaffe*; for chaffe, as fully expreſſeth the miſery of the wicked; as a tree expreſſed the bleſſednesſe of the godly; for though the likening them, to ſo light a thing as chaffe, may ſeeme to import but a light miſery; yet being well weighed, it will appeare, that though he ſay not, in plaine termes, A wicked man is miſerable; yet by ſaying, he is like to chaffe, he intimateth more miſery, than the word miſerable is capeable off.

But may we not make a ſtand here, and queſtion the Prophet, about his ſimilitude? for looke upon the wicked; doe they looke like chaffe? One would thinke them rather, in all appearance, to be cleane wheate; and the beſt wheate too; for they onely are flouriſhing; they onely carry the price in all markets. But the Prophet ſpeakes not, how they looke; but what they are; hee ſaith not, they looke like chaffe; but *They are like chaffe*; and before hee hath done, for all their appearance, hee will make it appeare, *they are like chaffe*; and chaffe they are like to have for their ſimilitude. Well, be it ſo; Let the Prophet have his will; and let them bee like chaffe; what hurt take they by this? For doth not the chaffe grow up; and is it not brought up with the wheat? and when Harveſt comes; are they not both reaped together;

ther; and both together, laid up into the Barne? and what more misery in all this, to the chaffe, then to the wheate it selfe? all this is true; the Prophet sees it well enough; and therefore staies not here neither; hee ends not with saying, *They are like to chaffe*; but *they are like to chaffe, which the winde scatters.* For this is that which perfects the similitude; and now let any man except against it, if he can. For, there was a time indeed, when the chaffe was united to the wheate; and made one body with it; and enjoyed then some priviledges, for the wheates sake, which were proper to the wheate, and nothing at all belonging to the chaffe; and all this while, it could not justly be said, *the wicked are like to chaffe*; but when it is divided from the wheate; and is no longer countenanced by it; when it is not borne out by the greatnesse of the wheate, against the power of the winde; but is wholly cast off, and left alone to it selfe; then it becomes subject, to the scattering of the winde: and then, and not till then, is it made fit, to bee a similitude for the wicked: for then, it shewes it selfe, what it is; the most contemptible, and abject thing; the most unquiet, and restlesse thing, that is in the world; so contemptible and abject; that if it flie in the ayre, all men shut their eyes against it: and if it lie on the ground; all men tread their feete upon it: so unquiet, and restlesse; that even *Caine*, the man that had the first taste of this similitude, makes this com-

plaint upon it; *I am now a vagabond in the earth*: for what is his being a vagabond, but his being like chaffe? For who knowes not, that a vagabond is properly one, that roames about from place to place, but is never in his proper place? and how great a misery it is, to be *Extra locum proprium*; out of the naturall place; may appeare, by the striving and strugling of all naturall bodies, to attaine it; but if any such thing be, that hath no *locum proprium*, as it were, no home at all to goe to; the unquietnesse of that thing must needs bee infinite; seeing it hath not so much as capacity of quietnesse: and such a thing is chaffe; for, the aire is not the naturall place; it is too heavy for that; nor the earth is not its naturall place; it is too light for that; and so as having no home at all to goe to; it must of necessity remaine a perpetuall vagabond still. And such was the state of *Cain*; and such is the state of all the wicked: that the Prophet could never have met, with such another similitude, to expresse the misery of the wicked: as to say, *They are like to chaffe, which the wind scatters.*

But here by the way, we may let the wicked know, they have a thankes to give, they little thinke of; that they may thanke the godly, for all the good daies, they live upon the earth: seeing it is for their sakes, and not for their owne, that they enjoy them. For as the chaffe, whiles it is united, and keepes close to the wheate; enjoyes some priviledges for the wheates sake;

and

and is laid up carefully in the Barne; but as soone as it is divided, and parted from the Wheate: It is cast out, and scattered by the wind: so the wicked, whilest the godly are in company, and live amongst them; partake for their sake, of some blessings promised to the godly; but if the godly forsake them, or be taken from them; then either a deluge of water, comes suddenly upon them; as it did upon the old world, when *Noah* left it, and went into the Arke; or a deluge of fire; as it did upon *Sodome*, when *Lot* left it, and went out of the City. And even one good man, is oftentimes enough to morallize the Fable of *Atlas*; and to stay the wrath of Heaven, from falling downe upon the world. For, though *Abraham* in good manners, would not presse God under the number of ten; yet the Angell told *Lot* plainely, hee could doe nothing against *Sodome*, till hee were out of it, and farre enough from it.

But though wee cannot say, that a tree and chaffe are such contraries, as godlinesse and wickednesse are, where denying the one, inferres affirming the other; and affirming the one, denying the other; yet if they be laid together, and well examined, there will be found so infinite oddes betweene them; that they may well passe for contraries, which come so neere to being so. For, take but a leafe, which seemes, as it were, but the chaffe of a tree; at least, the meanest part of it; and

ſee, how infinitely it exceedes this chaffe, in any thing that is of value: as in entitie; in uſe; in goodneſſe. For every thing hath ſo much entitie in it, as it hath influence from the *Primum ens*; and as it is degrees removed from not being; but ſuch degrees we may conceive in a leafe, infinite; in chaffe or duſt, none at all: For, it is the very bottome and dregs of all being; and if you would conceive leſſe than duſt or chaffe; you muſt conceive juſt nothing; and in this it reſembles ſinne; at leaſt, comes neereſt of any thing, to reſemble it. For ſinne hath no influence at all, from the *Primum ens*; it is no creature of Gods making; but when the Divell would be counterfeiting God; and take upon him, to be a maker; hee brought forth ſinne; other creatures hee could make none: and therefore, ſo much as a man ſinnes; ſo much hee recedes from the *Primum ens*; ſo much he approacheth to annihilate himſelfe; ſo much he is made a creature of the Divell; and ſo much he becomes chaffe. In matter of uſe, the oddes betweene a leafe and chaffe, is yet more evident: For, a leafe, beſides the ſervice it doth the tree, is ſerviceable alſo, for food, for medicine, for clothing. A leafe was the firſt clothing of our firſt parents; and (as much as we ſcorne it now) it is our fineſt clothing ſtill; for what are all our ſilkes, but Mulbery-leafes; at leaſt, by propagation? whereas of chaffe or duſt, there never was any uſe made, ſince the world was made, but onely, that by the curſe of God;

God; it was ordained to be the Divells food. And in this alſo, it reſembles ſinne; for ever ſince, God ſaid to man, for his ſinne; *Duſt thou art, and to duſt thou ſhalt returne*; the Divell hath taken, as common duſt, for his common food: ſo wicked men, as the fineſt duſt, for his *eſcæ delicatæ*, his daintieſt food; as *Eſay* calls them. And this, perhaps, in contracts with Witches; makes the Divell ſo eager to be ſucking their blood; ſetting his marke upon them, as dainty morſells reſerved for his owne tooth. Laſtly, for goodneſſe, doe wee not ſee, in the leafe, a kinde of gratefulneſſe, and good nature; that when it can doe the tree no more ſervice by hanging upon it; it then falls off, and lies as neere to the roote as it can; warming and fatning all the ground about it; as it were, to pay the tree, for the juyce and nouriſhment it had received from it: where the chaffe is ſo ungratefull a thing; and of ſo vile a nature, that whereſoever it lights; it makes the very ground barren that receives it; even the ground it ſelfe, that bore it. And in this alſo, it reſembles ſinne; which, though it be hurtfull, even to ſtrangers; as appeares by the deluge, which brought ruine upon all creatures, for the onely ſinne of man; yet it is moſt hurtfull to them that commit it, as it were, to its owne parents; and this ungratefulneſſe, is ſo generall a ſymptome to all vice; that it ſeemes to have as large a latitude as vice it ſelfe: *Nam cum ingratum dicis; omnia vitia dicis.*

Thus

Thus the wicked have for their similitude, the chaffe; and the chaffe hath for its persecutor the wind; and as the wind or aire, tyrannizeth over the chaffe: so the prince, that ruleth in the aire, tyrannizeth over the wicked. This tyrannicall wind, hath not power over any thing so much, as over this chaffe; for it tumbles & tosses it from post to pillar; and wee may even say, it gives the chaffe, as it were, a Strapadoe: for it whirleth it on high; and then lets it fall at leisure, to give it the longer paine. It hath no such power over our Tree; when it comes to a tree; it doth it more good than hurt; more pleasure than annoyance: for, when the wind blowes; we may justly say, The trees are then at their exercise; for having no locall motion in themselves, they are agitated and stirred by the wind, which stirs up their vitall vigour, as exercise stirs up naturall heate in the bodies of men. But the wind hath no such meaning towards the chaffe; it comes not to exercise it, but to vexe it; it makes it not a traveller; but a vagabond: for if it but happen to light any where; the least aire that moves, removes it againe: the East-wind drives it forward; the West-wind turnes it backeward; the North-wind crosseth them both; that the poore chaffe, hath no standing, but to stand amazed; it is held up, but by contrary motions; it is of all hands, under the hand of violence; it hath no naturall rest, but as it is naturall to it, never to rest; it must be somewhere, yet it can be no where; it hath a place, but no mansion;

manſion; a being, but no abiding; no refreſhing, but while the wind is weary: no reſting, but till the aire be up and ready; that as long as the aire is an Element; and hath to doe in the world; there is no hope for the miſerable chaffe to be ever at quiet. And ſuch is the condition of the wicked; a gale of proſperity, hoiſteth them up; that they neither know themſelves, nor where they are; a blaſt of adverſity blowes them downe; and makes them teare the heavens with murmuring; and themſelves with impatience. No ſtate, no time, no place contents them: that it may be truely ſaid, There is no ungodly man, that is not a kind of a foole; their being like chaffe, makes them light-headed: they are onely wittie, to ſhew they have no wit; onely ingenious, to doe themſelves hurt; their braines that ſhould reſt in their heads, are alwaies a working to finde out heads of unreſt; adverſity doth not pleaſe them; becauſe they are in a ſtorme; proſperity doth not pleaſe them, becauſe they are becalmed: A meane degree doth not pleaſe them, becauſe it leaves them in the darke: Honour doth not pleaſe them, becauſe it ſets them in too much light: Labour doth not pleaſe them, becauſe it breakes their reſt: Eaſe doth not pleaſe them, becauſe it gathers ruſt: Life doth not pleaſe them, becauſe it is alwaies going away: Death doth not pleaſe them, becauſe it never ſuffers them to come againe. That let come what will come, the wicked make ſure worke, to be never

contented. Where the godly are as a cube; tosse them and tumble them, how yee will; yet they have a bottome still to light upon: and we may truely say, There is no godly man, that is not truely wise, their wits are alwaies imploied to finde out reasons of contentment: Poverty pleaseth them, because they have nothing to lose: Riches please them, because they have something to give: Adversity pleaseth them, because they may shew patience: Prosperity pleaseth them, because they may shew charity: A meane estate pleaseth them, because they may be quiet: Honour pleaseth them, because they may be humble: Labour pleaseth them, because it is a good exercise: Ease pleaseth them, because it is a good recreation: Life pleaseth them, because they have something to doe: Death pleaseth them, because they rest from their labours. That let come, what can come; the godly make sure worke, to be ever contented: Let Fortune appeare in what shape shee will; yet a godly man, is *Faber fortunæ suæ:* he can worke her, and frame her, to his owne liking; that the Prophet may well justifie his similitudes: The godly are like a tree, which stands fixt and immoveable; The wicked are like to chaffe, which is scattered about.

It is a miserable thing to be in slavery; much more to be in slavery to a tyrant; but to a malicious tyrant, a misery most intolerable. If the Prophet had onely said; *The wicked are like to chaffe, which is scattered about*; though this had beene

beene a ſlavery; yet there had been hope they might have lighted on a gentle Maſter: but when he ſaith, *They are like the chaffe which the wind ſcatters*; this makes them in a deſperate caſe; they are now in ſlavery to a malicious tyrant; and no poſſibility of any good for ever. We may obſerve, there are divers kindes of ſcatterings: it is ſaid of a liberall man; that he ſcatters abroad, when hee gives to the poore; and it is ſaid of a husband-man; that hee ſcatters abroad, when hee ſowes his ſeede: and theſe are good ſcatterings; for they are waies to gathering; though they be ſcatterings, for a time, yet they be gatherings in the end; and ſuch ſcattering is a bleſſed thing; but the ſcattering of the chaffe by the wind; is not a way to gathering; you may as ſoone gather the wind in your fiſt; as gather the chaffe, when the wind hath once ſcatter'd it; it is a ſcattering firſt and laſt: and ſuch ſcattering is a miſerable thing. And wee may know the condition of the ſcattering, by the conditions of the ſcatterer: For Almes are ſcattered, by a mercifull hand; and ſeed is ſcattered by a provident hand: but this chaffe is ſcattered by a malicious hand: the hand of Satan; that will never leave ſcattering them, till he have ſcattered them for his own gathering; which is the finall; yet the endleſſe ſcattering. And therefore it ſeemes well obſerved in Scripture; that when the godly die, it is ſaid; *They are gathered to their Fathers*; but when the wicked die, there is no gathering to their fathers ſpoken of; but their

scattering must be understood, to be first & last; a scattering, both here, and in another World.

And now, if you cannot choose but thinke it, a miserable thing, to be this chaffe; you can as little choose but thinke it, a miserable thing, to be a wicked man: For whatsoever is seene or said of this chaffe; is true, and more true of a wicked man. The chaffe is light, and makes no weight in the ballance; but the wicked are lighter than vanity it selfe; they are not worth putting in the ballance. The chaffe is not moved, but when the wind blowes; but the wicked are moved when there is no wind at all; they are afraid where no feare is. The chaffe hath the wind without it, that disquiets it; but a wicked man hath the wind within him: (his owne passions) that disquiet him. The chaffe is an absolute abject; and can never rise in value, but the wicked are more absolute Reprobates; and shall never rise in judgement. The chaffe is not suffered in the heape of the Wheate; but the Wheate shall be lesse suffered, in the congregation of the Righteous. The chaffe is persecuted but by the wind of the aire; but the wicked are persecuted by the Prince that ruleth in the aire: The chaffe is troden under foot, but by men and beasts; but the wicked shall be trampled upon by the Divell and his angells.

If that which is spoken of the godly man, may be applied to the man Christ Jesus; then certainly, that which is spoken of the ungodly, may be applied to the wicked Iewes: For no chaffe

chaffe was ever more troden under foote; no chaffe more scattered upon the face of the earth: that it seemes verified of them, which *David* speakes in another place; *Let them be as chaffe: and let the Angell of the Lord persecute them.*

The Prophet hath now said fully as much, as need to bee said, in proofe of his two positions; *A godly man is blessed*; *A wicked man is miserable*: and why then will hee use any more words? Is it, that as a good Mathematician, hee will not onely make a demonstration; but adde a corollary? Or is it, that considering it is the office of a Prophet, chiefly to tell of things to come; hee insists not upon the present misery of the wicked: but as more properly belonging to his office, he discovers the misery, they shall have hereafter; and indeed, who but a Prophet, could have made this discovery? Or is it, that the present misery of the wicked, as a thing, more obvious, and apparent; he leaves to bee gathered, from the similitude it selfe; but their future misery, as a thing lesse knowne, and more concealed; he will not leave, to the venture of others construction; but for more surety, will bring it in, himselfe: and therefore, as the similitude consisted of two parts; *They are like to chaffe*; and to chaffe, *which the wind scatters*; so he brings in, an inference, consisting of two parts, to answer them; *They are like to chaffe*: Therefore they shall not rise in the judgement; and to chaffe, *which the winde scatters*: Therefore they shall

not be of the Congregation of the Righteous.

But is not this a strange inference? *The ungodly, are like unto chaffe*; therefore they shall not rise in the judgement; for being as chaffe, they should rise the rather. For what is apter to rise, than that which is light? and what is lighter than the chaffe? And yet the inference, not so strange; as the consequence, dangerous: for if the ungodly, shall not rise in the judgement: what shall then become, of two Articles of our faith; the generall Resurrection; and the generall Iudgement? how will the Prophet avoide, the imputation of a Sadduce? how will hee hold fellowship with S^t. *Paul*, who makes a solemne protestation, that *He beleeves the resurrection shall be, both of just and unjust*? Yet let not this trouble us: for, both the inference, will be plainely enough justified; and the dangerous consequence, easily avoyded. For take the inference, as it is intended; and what can be plainer? *the ungodly, are like to chaffe*; therefore they shall not rise in the Iudgement: for, the Iudgement is as a Ballance; but to rise in the judgement, is not to rise in the ballance; which is a worke of lightnesse, and makes rejected: but it is a pressing downe the ballance; which is a rising in value; and makes accepted. And as the inference, is thus justified: so the dangerous consequence, not onely is easily avoided, but the directly contrary consequence, necessarily inferred: The ungodly shall not rise in the Iudgement; therefore there shall be a generall Resur-

Resurrection. For the Iudgement indeed, is as a ballance, to try the weight of things; but how can the weight of any thing be tryed, if it bee not put into the ballance, and how can it bee put into the ballance, if it come not where the ballance is? when therefore the Prophet affirmeth, *that the ungodly shall not rise in the Iudgement*; is it not a necessary consequence, that they shall rise to the Iudgement? For how can it bee tryed, whether they shall rise in the Iudgement, or no; if they come not to the Iudgement, where they are to be tryed? The generall Resurrection, shall bee before the Iudgement; and therefore this rising in Iudgement; is a rising, after the Resurrection; and so, the not rising here, no hinderance to the rising there; but rather enforcing that generall, that there may bee this particular.

But what say wee then, to that saying of Christ; *Hee that beleeveth not, is judged already*; for being judged already, hee needs not come any more to Iudgement? seeing none shall be judged for one cause, twice. Wee say, this is no consequence neither: For, what greater unbeleevers, than those in the Gospell, *who cast out divels in Christs Name*; yet did not so much as professe Christs Name? and yet even those shall come to Iudgement: for Christ tels, what answere shall bee made them, when they come there. How then is it true that they be judged already? Not by the sentence of the Iudge; but by the prejudice, of their cause: and this

is

is no hinderance, for their comming to Iudgement. If the Prophet had sayd; The ungodly shall not rise, to the Iudgement; the Sadduces indeed might have taken hold of this; and iustly claymed him to bee of their side: but when hee onely saith, *they shall not rise in the Iudgement*; this is no more, then S^t. *Paul* would have said himselfe, if hee had beene in the Prophets place: for who ever thought, the ungodly should rise, in the Iudgement; who are sure to fall in the Iudgement? seeing their Iudgement shall bee to condemnation; and not to deliverance. To rise to the Iudgement, is to be brought to publique tryall: and this is the generall Resurrection, that we beleeve; but to rise in the Iudgement; is upon tryall, to come off with credit; and by the sentence of the Iudge, not onely to be iustified, but advanced: and who ever beleeved; this rising to belong to the wicked? It is therefore well observed by One; that S^t. *Paul* cals the resurrection of the Iust, ἐξαναστασιν: to shew, that every one shall have their ἀναστασιν: to bee raised up; but none but the Iust, shall have ἐξαναστασιν: to bee raysed up, and be exalted.

And indeed, in this kinde of rising; how can any of the ungodly rise; who have so many standing ready to pull them downe? *Cain* cannot rise here; and with him, no murtherer, nor malicious person; for if he but offer, to come in place; the wounds of *Abel*, fall a bleeding afresh; and cry out for vengeance.

*Saul*

*Saul* cannot rise here; and with him, none that trust in the world; and distrust in God: for though the witch of *Endor*, could raise up *Samuel* to *Saul*; yet shee cannot here raise up *Saul* to *Samuel*. *Dives* cannot rise here; and with him no glutton, nor covetous person; for the blisters of *Lazarus* are rising upon them; and keepe them from rising. *Simon Magus* cannot rise here; and with him, none guilty of simony or bribery: for *Simon Peter*, hath stopped all their rising with this, *Thou and thy money perish together.* The like may be said, of all other ungodly ones, as many as the chaffe, can challenge to be like it; that it is no hard matter, to prove the Prophets saying, true: it is impossible it should bee false; *The ungodly shall not rise in the Iudgement.*

But may wee not draw the similitude; and will not the similitude draw the wicked into a further degree, of not rising in Iudgement; than this, now spoken of? For, cast both wheate and chaffe into the ground; and after a few daies, you shall see the wheate rise flourishing up; and rise up daily more and more; till it come to a fit ripenesse, to be brought into the Barne: but you shall never see more of the chaffe, then to lie dead in the place; swelting and mouldring in its owne corruption. And this is even intimated, in the similitudes themselves: For in the similitude of the godly; the Prophet first expresseth passion; and then, action: First, the Tree is planted; and then, it

brings forth fruite: but in the similitude of the wicked, he expresseth nothing but passion; *They are like to chaffe, which the winde scatters*: and seeing, the wicked are like to chaffe, in which there is nothing, but passiveneſſe; how should they rise in the Iudgement, which is a worke of activeneſſe? But will not this bring us againe, into a relaps, of denying the generall Resurrection? Not at all. For though the chaffe cannot rise, by any principle of motion, it hath in it selfe, as the Tree doth; yet it may bee raised up, by the working of the winde: so though the wicked cannot rise, by any seed of life, remaining in themselves, as the godly shall; yet they may bee rayſed up, by the helpe of some outward operation. The godly, have *Semen spiritus*, sowne in their hearts by faith; They are Members of Christs body; They have this promise made them by Christ; that *hee will raise them up at the last day*: and therefore their rising shall be a rising to Iudgement; and a rising in judgement; but the wicked have no such *semen* in them; They are no partakers of Christs body; They have no such promise, made them by Christ; and therefore their rising shall be to Iudgement; but not in Iudgement; Their rising shall be by a violent dragging by some other; it shall not be a voluntary motion of their owne; it shall bee by infirmity of passiveneſſe: it shall not be, by any strength of activeneſſe; it shall bee by the power of Christs Resurrection; It shall not bee by par-

participation of Christs Ascension. And so, the Prophets denying, the rising of the ungodly in judgement; is no Negation, of their rising to Iudgement, and therefore neither joynes hands with the Sadduces; nor shakes hands with our beliefe; nor yet oppoſeth S^t. *Pauls* protestation.

And as there shall be a generall Iudgement; in which the ungodly shall not rise; so after the Iudgement; there shall bee a particular congregation of the righteous, in which sinners shall not stand. And indeed, what society can there bee, betweene a tree, and chaffe? or who can thinke it fit, that trees and chaffe, should bee made companions? and as there is no reason, that the ungodly, having made others, by their counsell, to fall here; should rise themselves, in judgement hereafter; so there is no reason, seeing the righteous could not bee suffered to stand here in the way of sinners; that sinners, should bee suffered to stand hereafter, in the congregation of the Righteous. And here now a multitude of reasons, seeme assembled, as it were to make it good; that sinners neither can, nor ought to stand in this assembly. It is a congregation; which none can make but the righteous: for sinners are all rebels; and would make it a rout. It is a Court, where all must be neate and cleane; and so are none but the righteous; for sinners are all lepers; and would make it a spittle. It is an assembly of such onely as are chosen, and come when they are called;

and such are onely the righteous: for sinners, are all intruders; and scorne to come, at any ones call. It is a company that makes a communion; and that can none doe but Saints; for sinners seeke every one their owne; and are all for themselves. They must be some, hands; some, feete; some, head; yet all members of one body: and so are only the righteous; for sinners are dismembred members; they would be all, head; yet cannot all, make a body. They must be all Gods friends; at least, such as he knowes; and such, are onely the righteous; for sinners are all meere strangers, and aliens from God.

Indeed before the Iudgement, the wheate and the chaffe, made both but one heape: but after the Iudgement, *the wheate is received into the barne, and the chaffe is cast upon the dunghill, and scattered about.* Before the Iudgement, the ungodly and the righteous, made both but one assembly; but after the Iudgement, the righteous make a City by themselves, which is the new *Ierusalem*; into which, no sinners shall bee suffered to enter; The righteous shall be taken, with the Bridegroome, into glory: and the ungodly with shame, shall be shut out of dores. For the Iudge hath a *Fan in his hand, to winnow the chaffe from the wheate*; and to separate the ungodly from the righteous: and this is his fanning; when to the comfort of all comforts, he shall say to the godly, *Venite benedicti patris*; *Come ye blessed of my Father*; and to the terrour of all terrours, shall say to the wicked; *Ite maledicti*

*dicti in ignem æternum. Goe yee curſed, into everlaſting fire.* And when Chriſt the Iudge hath once ſaid the word, there can bee no tarrying; they ſhall preſently be parted, they muſt preſently part; and ſo be parted, and ſo part; as never to ſtand together, never to come together any more for ever.

But ſeeing the future miſery of the wicked, ſhall conſiſt in two maine points; *in pœna Damni, & pœna ſenſus:* in paine of loſſe, and paine of ſenſe: why would the Prophet ſpeake here, of onely their *pœna damni*; as their not riſing in Iudgement; and their not ſtanding in the Congregation of the Righteous; but ſpeake nothing at all, of their *pœna ſenſus?* when yet to ſpeak of their pain of ſenſe; would make us more ſenſible of their paine; and more readily aſſent to the Prophets aſſertion, that wicked men are miſerable? Is it, that he would not goe further, than the line of his ſimilitude would leade him? and he ſaw, that his ſimilitude would not reach to *Pœna ſenſus?* For, how can chaffe, which is a thing without life or ſenſe, be able to expreſſe a miſery, in which there is life onely, that there might be ſenſe; and ſenſe only, that there might be paine? Or, is it, that indeed it needed not; ſeeing the paine of loſſe, is miſery enough to make a hell of it ſelfe; and able to bring upon the wicked, as much as Chriſt affirmed; even *weeping and wailing, and gnaſhing of teeth.* For, if ever miſery deſerved weeping of eyes; if ever loſſe deſerved gnaſhing of teeth; this is the

misery, that they shall not rise in the Iudgement; by which, they shall never come to see the blessed face of God; and this is the losse; that they shall not be of the Congregation of the Righteous; by which they shall for ever be excluded from all society with Saints and Angels. *Ahasuerus* asked *Haman*, *What should be done to the man, whom the King would honour?* and *Haman* supposing himselfe should be the man; made answer, *Thus and thus shall be done unto him*; but when the King appointed *Mordecai* to be the man; and himselfe the man to see it executed; Oh, what torment, what anguish and vexation, did then surpize the soule of *Haman*; to be himselfe thus basely imployed; and the man hee most scorned, so highly exalted? Such, and infinitly greater, shall be the torment and anguish of minde to the wicked, when rising to the Iudgement, they shall not rise, in the Iudgement; but they which sate before in the chaire of scorners; shall now be scorned themselves; and to disgrace them the more, God himselfe shall turne scorner; as it is said, *God shall laugh them to scorne; and have them in derision.*

And now let the great men of the world, please themselves; and thinke it a happinesse, that they can rise in honours; can rise in riches and estimation in the world; yet alas, what is all this, if they faile of rising in the Iudgement to come? Let them please themselves; and thinke it a happinesse; that they are honoured in all companies where they come; and have the

the ſolace of all the good fellowſhip the world can afford; yet alas, what is all this; if they faile to be admitted into the Congregation of the Righteous?

This riſing in Iudgement, is that high glory, whereof Chriſt ſhewed a patterne, to S^t. *Peter* and *Iohn*, in his transfiguration; ſo high, that they were faine to be carried up into a mountaine to ſee it; ſo glorious, that it put them into extaſies to behold it; and yet but the lower Region of this riſing neither: but when Saint *Paul* was taken up into the third heaven; where he might ſee much more than *Peter* and *Iohn* could ſee upon the mountaine; hee then ſaw ſo much glory as made him afflicted to expreſſe it; and could not expreſſe it, but by afflictions; the afflictions of this life, are not worthy of the glory that ſhall be revealed, not all the afflictions of the Prophets; of whom it is ſaid, *They were ſtoned; they were ſawne aſunder; were ſlaine with the ſword*; not all the afflictions of the Martyrs, of whom ſome were broyled upon Gridirons; ſome roſted upon Spits; ſome broken in pieces upon Racks and wheeles; put all together; and confined upon one man, yet can never make him worthy of the glory that is to come. And how then, O my ſoule, canſt thou avoid the extaſie of *Peter* and *Iohn*, but to thinke of this? how canſt thou give *David* cauſe to ſay: *Why art thou caſt downe, O my ſoule; and why art thou ſo diſquieted within me?* for this riſing there, will make ample amends, for all

all the fallings that can be here; for though it be a great fall, to be laid low in the earth; where the wormes shall eate this flesh of thine; yet it will be a greater rising, to be raised up into the mount, where thy body shall be made like to Christs glorious Body; and though thou maist say of thy selfe now, as Saint *Paul* said: *O wretch that I am, who shall deliver mee from this body of death?* yet when the time of this rising comes; it shall be said of thee; even of thee, O my body; as was said of *Mordecai*; *Thus shall be done to the man whom God will honour.*

This Congregation of the Righteous; is that new *Hierusalem*, of which it is said; *Great and glorious things are spoken of thee, thou City of God.* Great and glorious indeed; for if wee conceive in our mindes, the happinesse of a City, where there are millions of millions of Citizens; yet all, as loving mutually together, as *David* and *Ionathan*; where there is Holinesse, immaculate; Peace, inviolate; Joy, ineffable; Pleasure, inexpressible: No time, but Eternity; no Place, but immensity: no noise, but of Musicke with songs of *Allelujah*: no sicknesse, but of love with the Spouse in the *Canticles*: no motions, but of mildnesse, where the Lambe is the leader: no words, but of wonder, where the Angells are silent; where God is All in All; and all and every one in God; this Congregation, is that City: but because no tongue can so well expresse it, as his, whose eyes did cleerely behold it; heare S^t. *Iohn* in his owne words; *God shall wipe away*

*all teares from all eyes; there shall be no more death; neither sorrow, nor crying; neither shall there be any more paine; there shall be no neede of the Sunne, nor of the Moone; for the glory of God shall lighten it; and the Lambe shall be the light thereof.* Now therefore, *O my soule, Why art thou cast downe; and why art thou so disquieted within mee?* What though thou flie as a bird, to the mountaines? what though thou dwell a while in the Tents of *Meshek?* this Congregation will make amends for all; not onely for *Iohn Baptists* desolateneſſe in the wilderneſſe; but even for *Iobs* despisedneſſe on the dung-hill. We may well be contented to serve a Prentishiphere; so we may come to be free of this City hereafter: here wee sweepe Kennells, there shall weare Crownes: here we are militant, there shall be triumphant: For Christ the crucified is our Captaine; and God our glory. And now we may see, there was no need at all, why the Prophet should aggravate the hell of the damned, by adding their sense of paine; seeing no bottome of hell can be so deepe as this, to be barred for ever, from this rising in Iudgement; and to be excluded for ever, from this Congregation of the Righteous. And so all this goes on upon the score still; to make up the full measures of the blessedneſſe of the godly; and of the misery of the wicked; that no Art can shew Principles so irrefragable; Positions so infallible, as these of the Prophet; *A godly man is blessed; A wicked man is miserable.*

But how happens this sudden alteration in the Prophet? he was so reserved at first, and made so dainty but onely to name a Righteous man; that hee would not doe it, though it were to bring him to inherit blessednesse; and now on a sudden, he brings them in by troupes; a whole Congregation of the Righteous at once? Is it not, that he durst not presume to use the name of Righteous; till it were first determined of in the Iudgement? and till they had their station assigned them amongst the Saints? not only because it cannot till then be knowne whether any such Title be due or no; (for who knew *Iudas* for any other than an holy Apostle; till Christ discovered him to be a Traitor? Or who knew the seven thousand that bowed not their knees to *Baal*; to be no Idolaters; till God, by his owne mouth made them knowne to *Elias*?) but because indeed, the name of Righteous, can by no right be given to any, till they be tryed, and have their approbation in the Iudgement: to make us know, that righteousnesse stands not so much in merit, as in acceptance; and though many may be so qualified, by delighting in the Law of God, as to inherit blessednesse; yet till by the Iudge, they be pronounced Righteous; they cannot rightly claime the Title: and therefore *David*, who is no Herald to decide mens Titles; would not use a stile, that might not be due; and as little would detract from it, being once adjudged.

All the Prophet hath hitherto said; seemes to

to be but bare affirmations; only words that we muſt take upon his word; but now comes in a word of authority; this rationall particle, (for, or becauſe) a little word, but of great command; which in all this Pſalme, hath not been ſeene till now, and now, that it is come; we cannot well tell, why it is come: we know it brings a reaſon with it; but cannot eaſily finde, where this reaſon ſhould lie. For, if we take the reaſon, as it ſeemes to lie; the ungodly ſhall not riſe in the Iudgment; becauſe God knoweth the way of the Righteous; is it not as unreaſonable a reaſon, as if one ſhould ſay; a Malefactor ſhall be puniſhed, becauſe the Iudge knoweth another to be an honeſt man? and who would ever looke for ſuch a blind reaſon from a Prophet? But is it not, that the Prophet hath a good opinion of our underſtanding; and therefore truſts us to ſupply that, which by the Law of contraries, may plainly, or rather muſt neceſſarily be inferred? for having ſaid; therefore the ungodly ſhall not riſe in the Iudgement; nor be of the Congregation of the Righteous; he leaves us to ſupply; therefore the godly ſhall riſe in the Iudgement, and make a Congregation by themſelves; and then the reaſon ſtands ready, to tell wherefore; *For the Lord knoweth the way of the Righteous.*

But if this be a reaſon, to make the godly riſe in the Iudgement; becauſe God knoweth their way; why is it not then, as well a reaſon, to make the ungodly to riſe in the Iudgement, ſeeing wee are ſure, that God knowes their waie as

well? and if Gods knowing the way of the righteous, be a sufficient cause to exclude the wicked; why is not his knowing the way of the wicked, as sufficient a cause to exclude the Righteous? Here, perhaps, we must be faine to doe, as Astronomers feigne to doe; make use of certaine *Phænomena*; not that such things be indeed; but that wee may conceive them to be; for the better helping of our capacities. As to conceive that there is in God; (as to the purpose here) a twofold kind of knowledge: *Scientia cognitionis, & scientia dignationis*; that, common to God with men; this, proper to God alone; that, simple and without influence or operation; this operative, and bringing blessings with it. In *scientia Cognitionis*, God knowes the wicked so well; that makes him say, *In scientia dignationis*, he knowes them not; but his *scientia dignationis*, is as a linke, that drawes with it the whole chaine of Gods goodnesse; for, whom hee knowes, he regards; whom he regards, he preserves; whom he preserves, he blesses; and with this kind of knowing, God knowes none but the Righteous; and therefore none but the righteous can have these blessings, to rise in the Iudgement; and to be made a member of the Congregation of the Righteous. And now the Prophets reason is found where it lies; The godly shall rise in the Iudgement, because God knowes their way, *In scientia dignationis*; but the ungodly shall not rise in the Iudgement; nor be of the Congregation of the Righteous; because, although God know their

their way in his *scientia Cognitionis*; yet in his *scientia Dignationis*, he knowes it not.

But did not the Prophet give a sufficient reason before, why the godly shal rise in the Iudgement, and make a congregation by themselves; when he said; *They are like a tree?* seeing a tree hath boughes and branches aspiring towards heaven; united in one roote, and making one body? but this perhaps, as being but a reason drawn from the similitude; the Prophet counts but a similitude of a reason, & takes it but upon a liking; the true reason, and which he insists upon, is this, which hee alledgeth here: *For the Lord knoweth the way of the righteous.* For this indeed, is the true reason of all the blessings, that are or ever shall be to the godly; all their praises that went before; *Their delighting in the Law of God*; *their exercising themselves in it*; and whatsoever else; they are good conditions necessarily required in them that must make this congregation; but the true cause and reason of making it, is this which the Prophet brings here; because *the Lord knoweth the way of the righteous.* For though it were a good likely reason, to say, The godly shall rise in the judgement; and make a congregation by themselves: because *They are like a tree*; yet it may be asked, what makes them like a Tree? Godlinesse indeed procures them to bee made like a Tree; but what makes them? For that which makes a thing, is a superiour cause, to that which procures it, to bee made: and this superiour cause,

the Prophet alleadgeth here; *For the Lord knoweth the way of the righteous.* And though it were a likely reason to say; The ungodly shall not be of the congregation of the righteous; because *they are like to chaffe, which the wind scatters*; yet it may be asked, what makes them like to chaffe? Wickednesse indeed, procures them to bee made like chaffe; but what makes them? Here the Prophet is silent, and saies nothing; and by saying nothing, seemes to acknowledge, there is nothing to be said; wickednesse both procures them to be made like chaffe; and makes them like chaffe; they are both their owne ruine; and their owne ruinousnesse; God in this kinde, hath no hand at all in it; it is all their owne doing; *Perditio tua ex te O Israel.*

And may not a reason also be conceived thus, why the ungodly can never come to bee of the congregation of the righteous; because the ungodly and the righteous, goe two contrary waies: the righteous goe a way, that God knowes; and the wicked goe a way that God destroyes: and seeing these waies can never meete: how should the men meete that goe these waies? and to make sure worke, that they shall never meete indeed; the Prophet expresseth the way of the righteous, by the first linke of the chaine of Gods goodnesse, which is his knowledge; but expresseth the way of the wicked; by the last linke of Gods Iustice, which is his destroying: and though Gods Iustice and his mercy doe often meete; and are con-

contiguous one to another; yet the firſt linke of his Mercy; and the laſt linke of his Iuſtice, can never meete: For it never comes to deſtroying, till God be heard to ſay, *Neſcio vos*: and *Neſcio vos*, in God; and Gods knowledge, can certainely never poſſibly meete together.

But why doth the Prophet ſay; *The Lord knoweth the way of the righteous*; and ſaith not rather, The Lord knoweth the righteous? why ſaith hee; *The way of the ungodly ſhall periſh*; and ſaith not rather, The ungodly ſhall periſh? Is it not, that hee ſaith not, The Lord knoweth the righteous; becauſe in another place it is ſaid, *There are none ſuch for him to know*; but *hee knoweth the way of the righteous*; and what is this way, but he which ſaid, *Ego ſum via, veritas, & vita*; *I am the way, the truth, and the life?* and the Prophet might well ſay, that God knoweth this way, ſeeing Chriſt ſaith; that none knoweth it, but he; *None knoweth the Father, but the Sonne; and none knoweth the Sonne, but the Father.* But what is this to us? That if we be engrafted into Chriſt, who is this way; then God in knowing this way, knowes us that are engrafted in this way; and this way indeed muſt God know us, or not know us at all; for if he know us not in Chriſt; in our ſelves, wee are ſure he can never know us. Or is it, that the Prophet ſaith not, God knoweth the righteous; but, *the way of the righteous*, perhaps leaſt men, for doing one or two good deedes, in all their life;

life, should claime to bee righteous; and for such righteousnesse, claime acquaintance with God; and so indeed, God might have acquaintance enow: seeing no man is so wicked, but hee may sometimes have good thoughts; and doe good deeds: but this will not serve: it must bee a way of righteousnesse, before God will know it. *Abraham* had forsaken his Countrey, and sacrificed his onely sonne, with his owne hands; in obedience to God: before God came to say of him, *Nunc cognovi te*: and therefore it is not a turne or two that will serve the turne; it must be an exercising, day and night; a continuall walking in the Law of God, that must make it a way, for God to know. Indeed this way, is something of a strange condition; for sometimes, much and long walking, will not make it a way; and sometimes againe, a turne or two will doe it. Sometimes the giving of all a mans goods to the poore; will doe but poore good: and sometimes the giving, but of a small mite, will have no small might in it: sometimes the giving ones body to bee burnt, will have but cold entertainement: and sometimes the giving but a cup of cold water, shall bee counted a hot service. *Saul* seemes to have walked long in a course of godlinesse; and yet with all he could doe; hee could not make it a way, for God to know: where the Thiefe on the Crosse, fetched, as I may say, but a turne about; and he made such a way of righteousnesse, that Christ presently knew it; and tooke notice

notice of it. It seemes the matter is all, with what feete we walke: for if we walke, with the feete of the body onely: (if there be no other goodnesse in our good deed, but onely the outward act of doing it) wee may walke long enough, before we make it a way of righteousnesse for God to know; but if wee walke with the feet of our hearts; (in faith and love) then, perhaps, small walking may sometimes serve: for the heart indeed, is a hard treadder; it leaves prints behinde, that will not easily be gotten out; and with these feete of the heart, the good Thiefe walked; or else, he could never have made a way of righteousnesse, for Christ to know, upon such a suddaine, as hee did. Howsoever, when it is once made a way; whether with much walking, or with little, yet God presently knowes it; and knowing it, delights in it; and as in the garden of *Eden*, will walke in it himselfe; and then indeed, it will be a full measure of blessednesse; pressing downe; and running over: For if *In the presence of God, there be fulnesse of ioy for evermore*: how pressing downe; how running over, must that joy be; where we enjoy his presence, not onely as walking by us; but as walking in us?

And if the Prophet had said, the ungodly shall perish; and not *the way of the ungodly*; it would have made us all afraid; we could hardly have found eight persons to put into *Noahs* Arke: for the best that are, have a spice of ungodlinesse; enough to taint them, with the name of

ungodly: but this is the measure of Gods mercy; pressing downe, and running over; that he will not suffer it to be a way of perishing, unlesse it be a way of ungodlinesse first. And here the godly may take this comfort by the way; that it is not, their slippings, or treading awry; which may be by ignorance, or infirmity; that can make with God, this shipwracke of perishing: it must bee a way of ungodlinesse; which is not usually made without much walking and exercising, without resolute intentions and endeavours; without set purposes, and persistings; that if a man be sure he is free from these; he may then be confident, he is safe from perishing. And though this way of the ungodly, and the way of the righteous bee very unlike; yet they are like in this; that this way also, is not made sometimes with much walking: and sometimes againe, it is made with a turne or two: for *David* walked in adultery, and murther, a whole yeare together: and yet it made not a way of perishing; becaus hee had the teares of repentance, to wash away the prints of the steppes; and charity to cover them. But *Judas* walked but a turne or two; for any thing we know; and it made a way, that made away himselfe; becaus hee neither washed it with repentance, nor covered it with charity. Howsoever the way bee made with much walking, or with little; yet if once it come to be a way of ungodlinesse; there is no way then but perishing; all the world cannot save him; he shall

shall never be forgiven in this world, nor in the world to come. And here againe is the measure of Gods Iustice; pressing downe, and running over; pressing downe, because it presseth downe, to the bottome of the bottomlesse pit; and running over; because it runnes for ever. For then the way of the ungodly is said to perish; when there is no way left to save them from perishing: for such and so desperate, is the state of the ungodly, in the state of ungodlinesse; that no way is left them, either for helpe, or hope: For wherein, should they hope for helpe? Compassion will not helpe them; for *The Lord will laugh them to scorne, in his high displeasure.* Mediation will not helpe them; for God hath sworne; though *Noah, Daniel, and Iob should speake for them, yet he will not heare them.* Time will not helpe them; *for they shal perish everlastingly.* Place wil not helpe them; *for they shall fall into a bottomelesse pit.* Death will not helpe them; *for they shall call for death, and it shall flee from them; that they may live to be tormented, with the worme that never dies.* And here now, for very pitties sake, let me put all poore soules in minde; that they bee carefull to remember that warning of Christ; *Agree with thine adversary, while thou art in the way:* for whiles we are in the way; there are waies left, to keepe us from perishing; There is a way of compassion; *For God delights not in the death of a sinner; but that he should turne from his wickednesse and live.* There is a way of Mediation; not of the men

*Daniel* and *Iob*: but of *the Mediatour betweene God and Man, Christ Iesus*. There is a way of repentance; for *if a sinner repent him of his sinne; God will put away his sinne out of his remembrance*. But if it once come to this, *that the way of the ungodly doe perish*; alasse then, there is nothing left, but woe upon woe: no way left for helpe: no way left of hope; nothing to be talkt of; nothing to be thought of; but perishing; not onely whilst the world endures; but not when the world it selfe shall perish.

The Prophet gave a good reason before, why there shall be a congregation of the righteous; because *God knoweth the way of the righteous*; but why would he give no reason here, why *the way of the ungodly shall perish*? For to draw a reason from the law of contraries; as to say; Because God knoweth not the way of the ungodly; will not serve: for Gods knowing, may well be a strong reason; seeing it is a strong cause: a cause that is operative; and that to many degrees: For whom God knowes, hee regards; whom hee regards, hee preserves; whom hee preserves, he blesses: but what cause can Gods not knowing be? for what operation can be in a Negative? yet so it is; Gods not knowing, workes by not working: for whom he knowes not, he regards not; whom he regards not, he preserves not; and whom hee preserves not, they presently fall, and perish of themselves. And the Prophet had great reason to give a reason

reaſon there, becauſe it was an Effect, that needed a cauſe; but hee had no reaſon to give a reaſon here; becauſe it is an Effect, without a cauſe; without a cauſe Efficient, though not Deficient: and why then ſhould hee give a reaſon, why the ungodly ſhall periſh; ſeeing God not knowing them; there can be no reaſon given, why they ſhould not periſh.

When it is ſaid, The way of the ungodly ſhall periſh; the wicked take occaſion by theſe words, to conceive a hope, as wicked, as fooliſh; that if the way of the ungodly ſhall periſh; then the ungodly ſhall have no way to ſtand in; and if they have no place to be in; then they ſhall be no where; and if they be no where, then they ſhall not be at all; which is as much as they deſire: for it never troubles them, not to be at all; ſo they may be ſure, not to be troubled at all. But this is a conceit, not onely vaine, but wicked; for by periſhing, is not meant, an utter annihilating, and diſſolving into nothing; but they are then ſaid to periſh, when they are forſaken of God; and delivered over into the hand of Satan. For when the Iudgement is once paſt, and the chaffe ſeparated from the Wheate; then there ſhall be a new heaven, and a new earth; but the old Hell ſhall continue ſtill; and there the ungodly, and their way ſhall lie; For in the new earth, there ſhall be no way, for either the ungodly, to walke in, or for ſinners to ſtand in; but all, ſhall be Holy ground; and no feete ſhall walke, or ſtand there; but ſuch onely, as have put off

the shooes of corruption; or rather indeede, as have put on the shooes of incorruption.

The Prophet in the beginning of his Psalme; noted in the wicked, a triplicity of sinning: Walking in the counsell of the ungodly; standing in the way of sinners; and sitting in the chaire of scorners; and here in the end of his Psalme, hee noteth a triplicity of their punishments; They shall not rise in Iudgement; they shall not stand in the congregation of the Righteous; and their way shall perish: and it may be thought, when the scorners heard; they should not rise in the Iudgement; this never troubled them; for they care not for rising; they are well enough as they are; they have a chaire to sit in; and they scorne to rise. And when the sinners heard, they should not stand in the Congregation of the Righteous; this did not much move them neither: for they like better, to be by themselves, in the way of sinners; than be bound to keep company with such precise fellowes: but when the ungodly heare, that their way shall perish, and that they shall not have that way to walke in; this strikes them dead; their hearts are cleane done; and now would they be begging of *Abraham*, to send *Lazarus* to their fathers house, to warne their friends from following their courses, for feare of their curses.

And may it not now be truely said, that the Prophet hath performed both his prizes, to the full? for as before, he did not leave a godly man, till

till he had brought him to receive his portion in heaven: so now, he hath not left a wicked man, till he hath brought him to receive his portion in hell. For, the wicked have a portion too; though they were better be without it; a miserable portion, to have misery for a portion; yet so the Prophet in another place calls it; this is their portion; *Fire and Brimstone; and a stormy Tempest.* And now we may indeed say, the Prophet hath well ended his taske; and wee might say, happily; but that he ends it miserably: for he hath delivered his Psalme, as it were, in a tragicall forme; making it to beginne with blessednesse; and to end with perishing; but yet he hath so framed it; that we may easily reduce it, by helpe of the Law of contraries; into a more Comicall forme (if I may so speake) making it to begin with misery; and to end with blessednesse: and this, perhaps, will be a forme more capable of a *Plaudite* from our hands; and of an *Io Pæan*, from our toungs; and may thus be framed; Miserable and wretched are the men, that have walked in the counsell of the ungodly; and have stood in the way of sinners; and have sate in the chaire of scorners; but have no delight in the Law of the Lord; nor in his Law will exercise themselves, either day or night: and they shall be like to chaffe, which the wind scatters. The godly are not so; but they are like a tree, planted by the waters side; which will give its fruit in its time: the leafes also shall not wither; and whatsoever they doe, it shall prosper. Therefore the

the godly shall rise in the Iudgement; and (parted from the wicked) shall make a Congregation by themselves: For, *the Lord knoweth not the way of the wicked; and the way of the godly shall be established.*

FINIS.

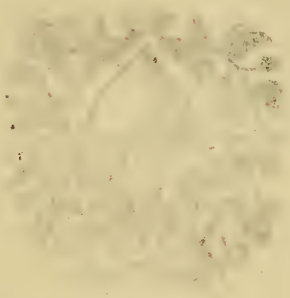
Remembrs that boo[k] pchased Roome
ayams to m[r] Thomas wyatt Knight in the
moost honorable martiall Ordo[r] of

# MEDITATIONS
AND
# DISQVISITIONS
UPON
The one and fiftieth Pſalme of
*DAVID.*

*Miſerere mei Deus.*

*By* Sr. RICHARD BAKER, *Knight.*

*LONDON*,
Printed by *Edward Griffin*, for *Anne Bowler*, and are to be ſold at the Marigold, in *Pauls* Church-yard. 1638.



TO THE
RIGHT HONORABLE
EDVVARD, Earle of DORSET,
of His Majesties most Honorable Privie Counsell; Lord Chamberlaine to the Queene; and Knight of the most Noble Order of the GARTER.

*OST Honoured Lord, I know, you neither like, nor have leisure, to looke upon trifles; but I know also, you account not discourses of Piety, in the number of trifles: This makes*

*mee bold to present your Lordship, with this short Treatise of Meditations; that being short, it may not divert you long; being Pious, not divert you at all. I so much honour your Lordship, for your publicke vertues; so much am bound to you, for your private; that I cannot forbeare to present you with something, as a testimony of my service in both: and a richer present I could not thinke of, than Meditations upon this Psalme of* David; *which is indeede, the Master-piece of his Repentance, as his Repentance the Master-piece of all his Vertues. The Jewell it selfe is from* David, *onely the Case from me; and though the Jewell deserve a more Illustrious Case; and your Person a more*

*Illustrious present; yet there is colour to hope I may bee pardoned in both; seeing, the Jewels splendour, gives a lustre to any case; and your Noblenesse, to any present. And though it might bee presented with a better hand; yet it cannot with a better heart; seeing he presents it, that is*

Your Lordships humble

and devoted servant,

RICHARD BAKER.

*Perlegi librum hunc cui Titulum est* (Meditations upon the 51. Psalme) *eumq; tipis mandari permitto.*

SAMVEL BAKER.

Ex ædib. Londin.
Iunii 21. 1637.

# MEDITATIONS AND DISQVISITIONS upon the 51. *Psalme* of DAVID.

*LORD our GOD, how Excellent is thy Name, in all the World!* Thy glorious Majesty is Excellent; but that brings nothing to me; Thy Justice is Excellent, but That brings me to Nothing: It is thy Mercy, that must doe mee good: and therefore, thy other Excellencies I Adore; but This I Invocate. To Invocate thy Justice, I dare not; Thy Glory, I cannot: but thy Mercy, I both Dare, and Can: For, why should I not Dare; when Feare gives me Boldnesse? How should I not be able, when weakenesse gives mee strength? Why should I not Dare, when Thou Inviteſt me to it? How should I not be able, when Thou Draweſt mee to it? Dost Thou Invite mee, and shall I not Come? Dost Thou Draw mee, and shall I draw *Verse* 1.

draw backe? Can there be a Patron so powerfull as Thou? Can there be a Supplyant, so dejected as my selfe? Of whom then, is it fitter, to aske for Mercy; than of Thee, O God, who art the God of Mercy? and for whom, Is it fitter, to aske for Mercy, than for mee, who am a creature of Misery? If I were not so miserable; Thou couldst not be to mee so Mercifull: and have I not reason then to aske that of Thee, which thou couldst not have so much occasion, to manifest to mee, as by mee? If it were not for sinne; there should be no Misery; and if no Misery; no exercise for thy Mercy: and wilt thou let it stand Idle, where it hath so foule sinnes; for so faire Fields, to walke in? Hast thou Mercy, and wilt thou not shew it? Or wilt thou shew it to others, and not to me? To say, I have not deserved it, were to make it no Mercy; for, if I deserved it; it were Justice, and not Mercy. Is not thy Mercy over all thy Works; and am not I the worke of thy Hands? The more Mercy thou shewest, the more is thine Honour; and wilt thou not doe that which is most for thine Honour? Thou didst shew Mercy to *Adam*; who was the first sinner: and thou didst shew Mercy to the *Thiefe* on the Crosse; who was the longest sinner: and wilt thou not shew Mercy to mee, who am not the first; and hope, not to be the longest? Hast thou shewed Mercy to so many, that thou hast not Mercy left for me also? If thy Mercy were finite, and could be exhausted; It were no charity

charity to aske it, leſt others might want it; but ſeeing it is Infinite, and can never be ſpent; why ſhould I be ſparing to aske it, or Thou to beſtow it? Thy Mercy is Infinite, or none at all; for all thou art is Infinite; and wilt thou by ſhewing thy Mercy, leſſe; ſhew thy ſelfe to be Mercileſſe? If thy Mercy be Infinite, it muſt extend to all; and how extends it to all, if not to me? Thou haſt as much Mercy for me, as if thou hadſt none to have Mercy on but me: and can it be, thou ſhouldſt have ſo much for mee, and let mee have none of it? Can my daily Infirmities alien thy Love? This were to thinke, thou didſt not love me, but for my goodneſſe: and alas! what goodneſſe is there? What goodneſſe ever was there in mee, that thou ſhouldſt love mee? Can thy Love aliened, turne away thy Mercy? This were to thinke, thy Mercy did reach no further than thy Love; and ſo, becauſe I know, thou loveſt not ſinne, I might juſtly feare, thou wouldſt never have Mercy upon ſinners. But, O gracious God, Thou loveſt for thy loves ſake; and Thou haſt Mercy for thy Mercies ſake; and ſeeing thy Love, which is thy ſelfe, can never leave Thee; It makes mee aſſured, thy Mercy, which is thy Nature, will never leave mee. If I refuſed thy Mercy, thou mightſt juſtly with-hold it: but now, Behold, I hold my Breſt open to receive it; Or if I did not aske thy Mercy, thou mightſt forbeare to ſhew it; but now Behold; I begge it upon my knees. I am none of *Zebedees* ſonnes,

that aske to sit at thy right hand, and at thy left; I desire not Exaltation, but Absolution; It is not thy Bounty I aske, but onely thy Mercy; *Have mercy upon mee, O God, according to thy loving kindnesse; and according to the multitude of thy tender Mercies, doe away mine offences.*

2°. It may be thought severity in God, to cast *Adam* out of *Paradise*, for only One sin: But was *Adams* sin, but onely One? but One perhaps in Action, but a Million in Affection. For, say It was Pride? hath not Pride more branches than a Tree hath? Say it was Gluttony? hath not Gluttony more dishes than *Dives* had? Say it was Curiositie; hath not Curiosity, more Eyes than *Argus* had? Say it was Disobedience? hath not Disobedience, more faults than *Absolon* had? For how else could *Manasses* sinnes come to be more than the sands of the Sea, if it be not, that a sinne, though but in Thought, may justly be thought a Million of sinnes? And as it is said in the Gospel, that a man was possessed with an uncleane Spirit; but that uncleane Spirit was a Legion: So wee may say of every sinne; It is but One sinne; but that One sinne is a Legion. Here therefore, O my soule, take heed thou mis-take not thy selfe, in casting up the Audit of thy sinnes; and thinke, thou hast perhaps but One or Two sins, to answer for to God; when in Gods sight, every sin thou committest is a Legion; and for a Legion of sinnes thou must make thy account, thou shalt make account. And now, seeing my sins are in number so

so many, and so great in measure; have I not reason to aske for mercies, of equall proportion? although therefore I aske not thy Bounty, but thy Mercy; yet the Bounty of thy Mercy I aske; to aske lesse than would serve, would prejudice my wants, and not relieve them; and how then can I aske lesse than a multitude of great Mercies, to doe away my offences; who have a multude of great offences, to be done away? But hath God then, a multitude of Mercies, whereof some be greater, and some be lesser? Is not his Mercy, as himselfe is, onely One and *simplicissimus?* No doubt, It is so in it selfe; One and single as himselfe; but yet in relation to us, and to our understanding; It is said to be, as it is applyed: To every sinne, a Mercy; to great sinnes great mercies; to a multitude of sinnes, a multitude of Mercies. But is not this, a Disorder in praying; to pray for that, for which we should rather give thankes? to pray for a multitude of great mercies, as though we had them not already? When wee should rather give thankes for them, which wee have so continually? For is it not Gods great mercy to us all, that wee be not all consumed? and this great mercy multiplyed unto us; when thousands fall on our right hand; and ten thousands on our left; yet we in the midst of these dangers, are kept safe from danger? Is it not his great mercy, that hee gives Riches and Plenty; and this mercy multiplyed unto us, when so many are pined away with penury; yet our Land

floweth, with Milke and Honey? Is it not his great mercy, that the light of the Goſpell ſhines upon us; and this mercy multiplied unto us, when ſo many live in darkneſſe; and in the ſhadow of death? Theſe indeed are great Mercies; yet they are but the mercies of his Patience: or of his generall Goodneſſe and Bounty; and of theſe mercies, we may juſtly be afraid: as it is ſaid; *There is mercy with thee, that thou mayeſt be feared:* but it is the mercies of his ſpeciall Love, that I deſire; and of theſe mercies, there can be no feare; for, *Love caſteth out Feare*. The mercies of his Patience, and of his Bounty; are not his tender mercies; wee may have them, perhaps, and to our hurt: as long Life; but to heape up wrath againſt the day of wrath; Riches and Honours, but to make our Camell the greater; and the unfitter to paſſe thorow a Needles Eye; The light of the Goſpell; but to make us the more guilty, and ſubject to be beaten with more ſtripes: but his tender mercies, are the mercies of his Love; and can never be had, but for our good; for, *Love covers the multitude of ſinnes*; and this covering of our ſinnes is the Recovering againe of Paradiſe; and ſuffers not the Angell, with the flaming ſword, to find any thing in us, to keepe us out. O therefore, how ever it pleaſeth thee, O God, to deale with mee, in the mercies of thy Patience; by length of daies: or in the mercies of thy Bounty, by Riches and Honours; be pleaſed at leaſt, to grant mee the mercies of thy Love, to cover my ſinnes; and according

according to the multitude of thy tender mercies, Doe away mine offences. It was a great mercy, even of thy Love; that with great miracles, thou diddest bring the Israelites out of *Egypt*; but, that thou didst endure to be grieved with that Generation, fortie yeeres together; and yet bring them at last, into the Land of *Canaan*; this was a multitude of great mercies. And yet more than this: It was a great mercy, that thou diddest suffer our first Parents, after their great sinne, to live; and to propagate their sinfull Race; but, that thou didst send, thine onely Sonne, to Expiate their sinne; and to make satisfaction for it, with infinite Indignities, in Life and Death; this was a multitude of great and tender mercies. And now, that I have the multitude of Gods tender mercies at the heighth; what would I have it to doe? Even to doe away mine offences: For this is a worke, for a multitude of mercies; and of mercy only. Thy Power O God, is Almighty, and yet cannot; Thy Justice most perfect, and yet will not; Thy Wisedome Infinite, and yet knowes not, how to doe away offences, without thy Mercy; but thy Mercy alone, and of it selfe, both Can, and May, and Will; and therefore, thy Mercy is the Sanctuary that I flie unto; and seeing thou delightest, in shewing of mercy, Behold, I shew thee a large Field here, wherein thou mayst shew it; a Multitude of my great sinnes, for a Multitude of thy great mercies. And because sinnes are Pollutions; and

no

no way to doe away Pollutions so well as by
*Verse 2.* washing; *Therefore wash mee thorowly from mine Iniquitie, and cleanse me from my Sinnes*;

I must confesse, I was at first afraid of thy washing; for thou didst once wash the whole World; and then, thou didst wash away the sinners, but not the sins; and if thou shouldst wash mee so; It were as good for me, to be unwasht; but I consider, that washing was in thy Iustice: the washing I desire, is in thy Mercy; and I should not have dared to pray thee to wash me: if I had not prayed thee first, to have mercy upon me; for it is thy washing in mercy onely, that washes cleane; thy washing in Iustice, washeth cleane away. But why is *David* so preposterous in making his sute? To pray God, to wash away his sinnes; before he make his confession, and tell what his sinnes be? As a man, that should require his Physician to cure his disease; without telling what hee ailes; and what his disease is. But is it not, that the ardour and burning heat, which *David* felt of his sins; made him, as it were, to leape into the water, at the very first; crying out to be washed; quite forgetting all order, through the violence of his ardour? much like to Saint *Peter*; who through heat of desire, to be instantly with Christ, whom hee saw upon the water; never stayed, but girt his coate about him, and leapt into the water, clothes and all. Or is it, that *David* might well require to be cured of his disease, without telling it; being come to a Physitian, who knew his

his diſeaſe better than himſelfe? Or is it indeed, that to tell our diſeaſe, is part of our curing; to confeſſe our ſinnes, is an act of our waſhing, and therefore no prepoſterous courſe in *David*, to pray for waſhing, before confeſſing; ſeeing no confeſſing is truly ſound; which hath not its beginning, and is not proceeding from Gods waſhing?

But how can wee anſwer this to God? Hee ſaith unto us by *Eſay*; *Waſh you, Make you cleane*; meaning, it ſeemes, we ſhould waſh our ſelves; and now we come to him to waſh us; as though wee ſhould ſay; If you will have us be waſhed, you muſt come and doe it your ſelfe? Indeed, both muſt be done; God muſt waſh us, and we muſt waſh our ſelves: but Gods waſhing, is not like our waſhing; Gods waſhing is by the fire of his Spirit; our waſhing is by the water of contrition: Gods waſhing is by pardoning; our waſhing by repenting. *Peter* waſhed himſelfe, when having denied his Maſter, he went out, and wept bitterly: Chriſt waſhed him, when he prayed for him, that his faith might not faile. *David* waſhed himſelfe, when for griefe of his ſinnes, he watered his bed with teares; God waſhed him, when hee ſent him word by the Prophet *Nathan*, that his ſinne was forgiven. And indeede, if God waſh us not with his water of pardon; the water of our owne teares, will doe no great good: It may wet, but not waſh; or waſh, but not cleanſe, if God put not our teares into his bottle, which

onely can give them the power of cleansing. For *Esau* had a floud of teares to wash himselfe withall; but God never put them into his bottle: they were teares for his punishment, but not for his sinnes; and therefore they might wet, perhaps, but they never cleansed. Oh then, Put my teares into thy bottle, O God: for they are teares for my sins, and not for my punishment; and then *wash mee with them, and I shall be cleane.* My teares, God knowes, are of themselves too cold, unlesse they be warmed by the fire of Gods Spirit; but if wee bring the water, and God bring the fire: then indeed a fit Lexative will be made to make us cleane. O then, warme the cold teares of my repentance with the fire of thy Spirit, O God; and then wash me with them; that my repentance it selfe being first cleansed, may be made effectuall to cleanse mee from my sinne. Our owne washing is of it selfe imperfect; and makes us ne're a whit the cleaner: becaus wee mis-take the water, as *Pilate* did; who washed his hands from Christs blood, where hee should have washed them in Christs blood; but thy washing, O God, is never without cleansing; for thou canst not mis-take the water, who art the water thy selfe; and not in a Cesterne, but the Fountaine it selfe. We wash our selves commonly, but as the Pharisees wash their cups; onely the out-side; and this makes us but Hypocrites: but thy washing, O God, is alwaies inward; for, *Thou searchest the hearts and reines*; and this is the washing that makes the true

true Iſraelite, in whom there is no guile. When *Naaman* was cured of his leproſie, by waſhing in *Iordan*; did God then waſh him; or did *Naaman* waſh himſelfe? Indeed both; *Naaman* waſhed himſelfe, by obedience and confidence in Gods power; God waſhed him by giving power to the water, and confidence to *Naaman*. But this power, was but a perſonall eſtate to *Iordan*; it hath no ſuch power in cleanſing of mee: the water that muſt cleanſe me, is the water that flowed out of my Saviours ſide; and in confidence of the power of that water, I humbly proſtrate my ſelfe before thee, O God, and ſay; *Waſh mee thorowly from mine iniquities, and cleanſe mee from my ſinnes.*

But why ſhould *David* ſpeake ſo ſuperfluouſly? Vſe two words, when one would ſerve? for, if wee be cleanſed, what matter is it, whether it be by waſhing or no? Yet *David* had great reaſon for uſing both words; for hee requires not, that God would cleanſe him by miracle, but by the ordinary way of cleanſing; and this was waſhing; he names therefore, waſhing as the meanes; and cleanſing as the end: hee names waſhing, as the worke a doing; and cleanſing as the work done: he names waſhing, as conſidering the agent; and cleanſing, as applying it to the patient: and indeed, as in the Figure of the Law there was not; ſo in the Verity of the Goſpel, there is not any ordinary meanes of cleanſing, but only by waſhing: and therefore out of Chriſt our Saviours ſide, there flowed

water and blood; water to waſh us, and blood to cleanſe us: water, to make the laver of our regeneration in Baptiſme; and blood, to make the laver of our expiation in Chriſts ſacrifice: but though the words ſeeme here, to be thus diſtinguiſhed; yet otherwhere, they are oftentimes promiſcuouſly uſed; and as well cleanſing, as waſhing referred to this water: as well waſhing as cleanſing, referred to this blood.

But what meanes *David*, to ſay, *Waſh me from mine iniquity, and cleanſe mee from my ſinne*; as though hee would be waſhed from one thing, and cleanſed from another? and not be cleanſed from that for which hee is waſhed? But is it not, that iniquity and ſinne, though called by divers names, are both the ſame thing; but called iniquity, as being a tranſgreſſion of the Law; called ſinne, as being an offence againſt God? Or is it, that in ſinne there is both a ſtaine, and a guilt; and hee prayes to be waſhed from the ſtaine, and cleanſed from the guilt? Or is it indeed, that he uſeth divers words, to ſhew that he askes forgiveneſſe for all his ſinnes, by what name or title ſoever they be called?

But is not this an indignity, to the great Majeſtie of God? we put our meaneſt ſervants to waſh our clothes, and will we put God to ſo meane an office, to be a Launderer of ſinnes? Yet ſee the humility of Majeſty, an humility, even to extaſie: he deſcends yet lower; not onely to waſh our ſinnes, but to take our ſinnes upon him. It ſeemes Saint *Peter* indeed, was

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in this errour, to thinke it an indignity: and therefore would not by any meanes ſuffer, that Chriſt ſhould waſh him; untill he heard Chriſt ſay; unleſſe I waſh thee, thou canſt have no part in mee; and then hee cried, Not my feete onely, but my hands and my head: and is not this my caſe alſo; that unleſſe God waſh mee, I can have no part in him? And will I loſe my part in God, for want of waſhing? Oh therefore my ſoule, prepare thy ſelfe for this waſhing; put off thy clothes, and ſtrip thy ſelfe ſtarke naked; keepe not ſo much as fig-leafes about thee, either to hide thy ſinnes by contumacy, or to cover them by hypocriſie, or to ſleight them by indulgency; but lay them all open and bare before the face of God; that whil'ſt nothing is interpoſed betweene Gods water and thy ſinnes; it may without impediment have full liberty to worke upon thee.

But what though God doe waſh us? are wee ſure his waſhing will alwaies cleanſe us? Why is it then, that he ſaith; *I have purged thee, and thou waſt not purged*: for may he not as well ſay; *I have waſhed thee, and thou waſt not cleanſed*? and if not cleanſed, as good not waſhed. Oh therefore, Not waſh me onely; but cleanſe me from my ſinnes; that as in waſhing, thou ſheweſt thy Love: ſo by cleanſing, thou mayeſt ſhew thy Power; ſeeing it is an office, which as none will be willing to undertake, but he whoſe love is unſpeakeable: ſo none can be able to diſcharge, but he whoſe power is uneffable. For,

can washing be without touching? And would any man foule his fingers, to touch so foule a thing as my sin; if hee did not love exceedingly? Can cleansing mee, be without doing a Miracle? for seeing it cannot more truely be said, that I have sinne, than that I am sinne; what is it now to cleanse mee, but even *laterem lavare?* which was never counted lesse, than either a labour lost, or a miracle wrought: and can any doe miracles, but hee, whose power is unlimited? Oh then, *Wash mee from mine iniquitie*, that I may praise thee for thy Love; *and cleanse mee from my sinne*, that I may magnifie thee for thy Power; which, as I shall doe both, if once I be cleansed: so I am able to doe neither; untill I be washed. For alas! O Lord, what am I, but as a filthy ragge before thee? Who am I, but the man by the high way side, lying bound and wounded? No meanes at all left mee; to wash, much lesse to cleanse my selfe; They must be both thine owne, thine only worke, O God, both to wash me, by thy preventing grace; and by thy assisting grace to cleanse mee: Oh then, cleanse mee from my sinnes, O God; let not the foulenesse of my sinnes, make thee unwilling to wash mee: Let not the reluctancy of my flesh, make thee unable to cleanse me; but make thy worke of washing mee, to prosper in thy hand. Oh wash mee; but not as *Simon Magus* was washed; who came fouler out of the water, than he went in; but as the *Eunuch* was washed; who came so cleane out of the water, that hee

was

was ready to runne thorow fire and water, for thy names sake: and by his washing, was made a fit Minister, for the washing of others. And now, O great God, since it hath pleased thee, to descend to so low a worke as washing mee; O wash mee thorowly; not rince mee onely; as though I were but lightly stained; and had but some small spots upon mee; but wash mee thorowly, as having a leprosie that over-spreads mee; a foulenesse that is deeply engrained in mee; so deeply, O God, that nothing but a washing by thine owne hand can fetch it out. And yet stay; why should I put God to this trouble of washing me at all? seeing I have an easier way of cleansing, taught me by the *Centurion* in the Gospell; *Speake the word onely, and I shall be cleane*; or, if this be still too much; an easier way yet taught mee by another; *si vis, potest me mundare*; If thou wilt, thou canst make mee cleane. O gracious God; whether it be by washing; or, by speaking the word; or, by thy will onely to have it so; whatsoever be the meanes, let this at least be the effect; that though I be not made bright, which is more than I can be, yet I may be made cleane, which is no more than I must be; for I am not of the Pharsees minde, to thinke my selfe cleane enough already; But,

*Verse 3.*

*I know mine iniquity, and my sinne is ever before me*; although, perhaps, it be a knowledge, I were better be without: For, Christ knew no sinne; which wee may be sure, hee should have done,

done, if it had beene worth the knowing. Christ indeed knew no sinne in himselfe; but he knew sinne in it selfe; he knew no sinne by committing it; but he knew sinne by understanding it. My misery is not that I know sinne; but that I know my sinne; that I have sin of mine owne to know. Christ knew no sinne, because he could not say; I know my sinne: but I know my sin, because I cannot say, I knew not sinne: And yet who will believe, that a man knowes sinne, that will be medling with it? Wee say, there are no miracles now adaies in the world; and can there be a greater wonder than this; that a man should know sinne, and yet commit it? should know the foulenesse of sinne; and yet lie wallowing in it? should know the horrour of sinne; and yet runne head-long into it? But is it not, that wee are all in this, the children of *Adam*? Our eyes are not opened, till wee have eaten of the forbidden fruit; wee know not sin truely, till wee have committed it; wee see not the foulenesse, till we feele the guiltinesse; and this makes mee say now, which I could not so well say till now; *I know mine iniquities, and my sinne is ever before mee*: for, they were strangers to me before; and I knew not their conditions; but now I finde what they are; and am sicke of their company: They were indeed pleasing to me in the doing; but are now most loathsome, being done: They stood behind me at first, as servants waiting upon mee; but are now ever before me, as tormenters seazing upon me; that if

if ever I loved them before; I hate them now a thousand times more.

But why should *David* make it so great a matter, to say, I know my sinne; as though a man could commit a sinne, and not know it? as though *Adam* could eate of the forbidden fruit, and not know hee had eaten it? *Adam* indeed knew his eating; yet hee knew not his sinning; he knew his nakednesse, but he knew not his guiltinesse; if when he answered God; *I know my nakednesse*, he had said, *I know my sinne*; hee might, perhaps, have tarried in Paradise still; that we may see, how hard a thing it is to say, I know my sinne, which cost *Adam* no lesse than Paradise before he could say it. And how much easier came *David* to be able to say, *I know my sinne?* For, doe wee thinke hee could say it, as soone as hee had committed it? No, nor almost a whole yeere after; that as we may say of *Adam*; it cost him a great place: so wee may say of *David*, it cost him a long time, to learne to say, *I know my sinne.*

But how can *David* say, *I know my sins*; and yet in another place, said, *Forgive me my secret sinnes?* For, if hee know them; how be they secret? and if they be secret, how doth he know them? Indeed, both *David*, and every one of us, hath sinne enough to serve both turnes; not onely, because sinne is of a greater size in Gods sight, than it is in ours; and therefore leaves much for him to see, which to us is secret; but because also, there are many actions in our life;

which we so lightly passe over, as if we thought them no sinnes; perhaps, thought them Vertues; when yet in Gods sight, they are grievous sinnes. *David* had committed a great sin, which hee could not choose, but know to be a sinne; and therefore might justly say; *I know my sinne*; but that his sinne had caused Gods Name to be blasphemed; this was a sinne he knew not, till God himselfe did tell him: and from hence he might justly suspect hee had cause enough in other sinnes, to say; *Forgive me my secret sinnes*. Saint *Iames* saith, *In many things wee offend all*; this wee all know; and gives us all just cause, to say; *I know my sinne*; but what those many things are, in which wee offend; and what those offences be, which in many things wee commit; this, many times we know not: and gives us as just cause to say, *Forgive mee my secret sinnes*.

But alas! my soule, I must not stay here, onely to know my sinne; and keepe it to my selfe, as though I thought it a Jewell, which none might know of, for feare of losing it; but in this, I acknowledge the great favour of God, that as I know my sinne; so I acknowledge my sinne: For, farre be it from mee, I should be found of *Sauls* disposition; to thinke to make God believe, that I saved the fat of the sheepe for sacrifice; when I saved them for mine owne profit; this hiding a sin, is a greater sin than the sinne it hides: For, it is an affront to Gods omnipotency; *Adams* Fig-leafes proved

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as hurtfull to him as the forbidden fruit; for nothing laies our sinnes so open to God, as our seeking to hide them; and although it be often times dangerous to acknowledge a fault to a civill Magistrate, who without our acknowledging could not know it; yet there can be no danger, to acknowledge our sins to God; who knowes them already, whether wee acknowledge them or no: Our acknowledging them to him, is not a discoverie, but the first degree of recovery; and seeing I am now travelling to repentance; how is it possible, I should ever come at it, if I acknowledge not my sinnes; which is the first step to it? and therefore, howsoever I am guilty of many great and hainous sinnes; yet of this sin, of hiding my sinne; thou canst cleare mee, O God; for, *I acknowledge mine iniquity, and my sinne is ever before me.*

But yet, what good will the knowing, or the acknowledging my sinne doe me; if I let it slip from my heart, as soone as it is off my tongue? If having once acknowledged it, I cast it behinde mee, and thinke no more of it? Behold, therefore, O God, I set it before mee, and am alwaies beholding it: It is ever before mee in Meditation; for I cannot but be thinking still, how foolish I have beene, to procure thy displeasure, though it had beene *Regni causa*; for the gaining of a Kingdome; how much more to provoke thine anger, for the pleasing onely of some idle fancie? It is ever before me in remorse; for it is ever running, as a sore in my 2°.

mind, that *against thee onely have I sinned*; against whom onely, I should not have sinned; much like the fault of our first Parents; who seeme to have eaten of that fruit onely; of which fruit onely, they should not have eaten. It is ever before mee in prospect; for, looking earnestly upon sinne; I can see nothing in it, that should make any man to love it: It is deformed and crooked; it is foule and ill-favoured; it is unsound and diseased; it is old and wrisled; that I wonder at my selfe, how I was ever gotten but once to embrace it; yet I see withall, it paints and makes a faire shew; it perfumes, and makes a sweete smell; it is in profession, an Angell of light, and carries Apples in its hand, of the tree of Good and Evill; that would entice any man. It is ever before me in terror; waking, me thinkes I heare the Judge pronouncing sentence of condemnation against mee; sleeping, I am frighted with dreames no lesse fearefull; If a leafe doe but wagge, me thinks it threatens me; If a Bird doe but chirp, it seemes to accuse mee; I am frighted with light; and jealous of darkenesse: For, how can I choose but feare, lest all thy creatures have set themselves against me; who have so unnaturally; so unlovally; so ungratefully set my selfe against thee? For, *Against thee, against thee onely have I sinned*; not against Heaven; not against Earth; not against Angells; not against men; for to these I never vowed allegeance; nor stand engaged: but against thee onely; against thee my Father; and

*Verse* 4.

so

so have sinned in disobedience: Against thee my soveraigne Lord; and so have sinned in rebellion; against thee my Benefactor; and so have sinned in ungratefulnesse; that whilst no grace hath beene found wanting in thee, that might have kept me from sinning; no grace hath been found in me, to keepe me from sinne.

But is there not matter here to make us at a stand? For, to say, *against thee I have sinned*; is most just and fit: but to say, *Against thee onely I have sinned*; seemes something hard. It had, perhaps, beene a fit speech, in the mouth of our first Parent *Adam*; he might justly have said to God; *Against thee onely have I sinned*; who never sinned against any other: but for us to say it, who commit sins daily against our neighbours; and specially for *David* to say it; who committed two notorious sinnes against his neighbour, and faithfull friend *Vriah*, what unfitter speech could possibly be devised? But is it not that these actions of *David*, were great wrongs indeede, and enormous iniquities against *Vrias*; but can wee properly say, they were sinnes against *Vriah?* For, what is sinne, but a transgression of Gods Law? And how then can sin be committed against any, but against him only, whose Law we transgresse? Or, is it, that it may justly be said; *Against thee onely have I sinned*; because, against others, perhaps, in a base tenure; yet onely against God in *Capite?* Or, is it, that *David* might justly to say to God; *Against thee onely have I sinned*; because, from

others he might appeale; as being a King, and having no superiour; but no appealing from God; who is King of Kings; and supreme Lord ouer all? Or is it, that wee may justly say? *Against thee onely I have sinned*; seeing Christ hath taken; and still takes all our sins upon him; and every sin we commit, is as a new burthen laid upon his backe, and upon his backe only? Or is it lastly, that I justly say, *Against thee onely have I sinned*; because in thy sight onely I have done it? For, from others I could hide it, and did conceale it; But what can be hidden from thy All-seeing Eye? And yet, if this had beene the worst; that I had sinned onely against thee; though this had beene bad enough, and infinitly too much; yet it might, perhaps, have admitted reconcilement; but to doe this evill in thy sight; as if I should say, I would doe it, though thou stand thy selfe and looke on; and as it were in defiance; what sinne so formidable? what sinne can be thought off, so unpardonable? A sinne of infirmity may admit Apologie; a sinne of ignorance may find out excuse; but a sinne of defiance can have no defence. But hath not *David* a defence for it here; and that a very just one? For, in saying, *Against thee only I have sinned*, that thou mightst be justifyed in thy saying; doth hee not speake, as though hee had sinned, to doe God a pleasure? therefore sinned, that God might be justified? And what can be more said for justifying of a sinne; then to say it was done for justifying of God?

God? But far is it from *David*, to have any such meaning; his words import not, a lessening, but an aggravating of his sinne; as spoken rather thus; because a Judge may justly be taxed of injustice, if hee lay a greater punishment upon an offender, than the offence deserves; therefore to cleare thee, O God, from all possibility of erring in this kinde; I acknowledge my sins to be so hainous; my offences so grievous, that thou canst never be unmercifull in punishing, though thy punishing should be never so unmerciful: For, how can a Judge passe the bounds of equity; where the delinquent hath passed all bounds of iniquity? and what error can there be, in thy being severe, when the greatnesse of my fault is a Iustification of severity? That thou canst not lay so heavie a doome upon mee, which I have not deserved? Thou canst not pronounce so hard a sentence against me, which I am not worthy of: If thou judge mee to torture; it is but mildnesse: If to die the death, it is but my due: If to die everlastingly, I cannot say, it were unjust. Yet in judgement, O Lord, remember mercy; consider not how foule I am become; but how I am become foule; for though my sinne be great, yet I was not the beginner of it; for, *Behold, I was borne in iniquity; and in sinne hath my mother conceived me*; *Verse 5.* And seeing my birth did not amend my conception; how should my growth amend my birth? Did not sinne, at least the Authour of sin, heare thy voyce, when thou saidst, *Encrease and*

*and multiply?* Which, though not ſpoken to him; yet, as an Intruder, hee claimes to have a part; and ſeeing all the parts of my ſoule and body have increaſed and growne greater ſince my birth; will not hee looke, that ſinne alſo ſhall have a ſhare in growing, as well as they? Doth any thing grow ſo faſt as a weede? and is there any ſo very a weede as ſinne? hath it not beene growing ever ſince I was borne; and can ſo faſt growing, in ſo long growing, make leſſe than a Monſter? And am I a fit Champion to encounter Monſters? Indeede I encountred a Beare, and ſlue him; a Lyon, and killed him; a Giant, and overcame him: but theſe were no Monſters, at leaſt no Monſters to be compared with ſin. Oh the monſtrouſneſſe of ſin! farre harder to be vanquiſhed than all the Monſters that ever Nature made; for, I could vanquiſh a Beare, a Lyon, Giant, the greateſt of Natures Monſters; but with all my forces have not beene able to vanquiſh this Monſter Sinne.

But why am I partiall towards my Parents; and charge my poore Mother with conceiving mee in ſinne; but let my Father paſſe without blame? Or, is it, that to ſay, I was borne in ſin, is as much as to ſay, I was begotten in ſinne; and ſo my Father hath a ſhare of my ſinne in begetting mee; as well as my Mother in conceiving mee? Indeed, if *Eve* had only ſinned, and not *Adam*; it might have beene ſaid, wee were conceived in ſinne; but not, perhaps, that we were begoten in ſinne; or if *Adam* had only ſinned,

sinned, and not *Eve*; it might have beene said, we were begotten in sinne; but not, perhaps, that we were conceived in sinne: but now that *Adam* & *Eve*, have both of them sinned; it is justly said: *I was begotten in iniquity, and in sinne hath my Mother conceived mee*; and so, we are all of us, sinners now of the whole blood; both by Father and Mother; and no Inheritance so sure to us from them, as this of sinne; and in this Inheritance we are all great husbands; whatsoever becomes of *Naboths* Vineyard, wee commonly make sure worke to improve this; and we seldome leave, till wee can leave more of it to our children; than wee received from our Parents: and seeing no diseases are so incurable as those which come *Ex traduce*, from either of our Parents; how incurable must sinne needes be, which is *Ex traduce*, from them both? If I were onely borne in sinne; then all the time I lived in the little world of my Mothers wombe, I must have beene without sinne; and so might hope, thou wouldst at least have some respect, to that time of Innocency I lived there: But now, that not onely I was borne in sinne, but my Mother also conceived mee in sinne; now I was a sinner assoone as a creature, and not one minutes time of Innocencie to plead for my selfe. And now, alas! O Lord, What couldst thou ever looke for at my hands, but onely sinne? The Leopard cannot change her spots; no more can I that am conceived in sin, conceive any thing but onely sin: It is naturall to me; and Nature

will have her course. But though it be naturall to mee to sinne; yet it is not naturall to me, to sinne so grievously as I have done; for then every one should be as great a sinner as my selfe; but now, that I must say with Saint *Paul*, *Of all great sinners, I am the greatest*; this is an estate of sinne, which I have not by Inheritance, but by Purchase; and I cannot blame Nature, but my selfe for this: all the help is, that though I might be ashamed to doe it; yet I am not ashamed to confesse it; and is not a sincere confessing, in the ballance of thy Mercy, O God, of even weight with the not doing? and therefore, although the sinne I confesse be great; and being great, must needes be greatly displeasing to thee; yet this confessing my sinne to be great; cannot be displeasing: For, *Thou lovest truth in the inward affections*; and this my confession comes from thence: For, there is a truth in words, when it is without lying; as Saint *Paul* saith, *I speake the truth*; *I lie not*: but this truth reacheth not home to confessing of sinnes: and there is a truth in deedes, when it is without deceit; as Christ said of *Nathaniel*; *Behold a true Israelite, in whom there is no guile*: but neither doth this truth reach home to confessing of sinnes; but there is a truth in heart, when it is in sincerity: as it is said here, *Thou lovest truth in the inward affections*, and this is the truth that carries home the confessing of sins, to its full period. For though thou lovest all truth, and every where; yet the truth of the inward affections, thou affectest most

*Verse 6.*

most inwardly; for this is properly within thine owne survey; seeing thou only art καρδιογνώστης, the trier and searcher of the heart and reines. Truth of words may have for its motive, vain-glory and praise of men; truth of deeds, awe of the Law; but truth in the inward affections, can have no motive, but onely the love of truth; which therefore must needs be pleasing to thee, who art thy selfe, both Love and Truth.

2°. Where thou lovest truth, thou teachest wisedome; and because thou lovest truth in the inward affections, thou teachest wisdome, in the secret of the heart; and who can come to teach it there, but onely thou? Superficiall and Externall wisdome, is the gift oft-times of Nature, sometimes of Art; but this wisedome in the secret of the heart, is onely Gods Advowson; none can give it; none bestow it; but God himselfe, and hee alone. Wherefore, O God, though I have not hated that which thou hatest, the committing of sin; yet seeing I have loved that which thou lovest, the truth of heart; thou hast taught me wisdome in the secret of my heart; though thou didst not give me the grace to prevent sin; yet thou hast taught me the wisdome to repent sinne; a wisedome which none can haue, unlesse hee be taught; and none can teach but onely thy selfe; a wisedome which cannot be had, but in the heart; and no where in the heart, but in the secret of the heart. A man may have the wisedome to see his sinne, by the outward eye of the heart; and hee may

have the wisedome to understand his sin, by the common sense of the heart; but he cannot have the wisedome to repent his sinne; but onely in the secret, and innermost of his heart. And we need not wonder, that God only is the Schoolemaster of this wisedome; seeing the wisedome of the world is not capable of it; it is a secret, hidden from carnall eyes: It is as hard a matter to feele the power of repentance, in the soule; as to believe the resurrection from the dead, in the body; both great secrets; but this, perhaps, the greater; as being indeed, the resurrection of the soule. There are wisedomes of divers sorts in the heart of man; the voluptuous man hath a wisdome, to accompliſh his desires; the worldly man hath a wisdome to gather riches; the Politician hath a wisdome, to compasse his ends; but all these wisedomes are but floating in the heart; or rather but hovering about the heart, as the Crow about the Arke; they enter not into the secret of it; nor bring into the heart, as the Dove into the Arke, the Olive branch of peace: For when the minde bethinkes it selfe, and dives into its owne bottome; it findes no place for these distended and swelling wisedomes; which indeed, the secret of the heart hath not roome enough to receive; onely the contracted wisedomes of Humility and Repentance, can find harbor and entertainment there.

But though a little roome will serve humility; yet as little as it is, it must be cleane; and what one cleane corner have I, in my whole heart,

heart; to give Humility or Repentance entertainment? O therefore; *Purge me with Hyſop, and I ſhall be cleane; Waſh mee, and I ſhall be whiter than ſnow.* But did not the waſhing I had before, make me cleane; and what neede then, of any more cleanſing? It ſeemes, that waſhing was but onely for a preparative to purging; to make it worke the better; at leaſt it went not ſo farre, as the ſecret of the heart: And ſeeing the foulenesſe of my ſinne, hath pierced my heart to the very bottome; no remedy now, but I muſt be purged, if I will be cleanſed. But doe I well, to preſcribe to God, with what hee ſhall purge mee; as though I knew, all Gods Medicines as well as himſelfe? and which is worſe; I to preſcribe, and hee to miniſter? But excuſe mee, O my ſoule; it is not I that preſcribe it to God; it is God, that preſcribes it to mee: for Hyſop is his owne receit; and one of the ingredients preſcribed by himſelfe, to make the water of ſeparation for curing the leproſie. But why then with Hyſop; and not with Ellebor, or Scammony? For how elſe happens it, that Gods purging ſhould not worke; as he ſaith himſelfe: *I have purged thee, and thou waſt not purged;* but that hee gives purges of too weake operation? for Hyſop, God knowes, is but a weake purger; it ſcarce reacheth to amend the errours of the firſt digeſtion; and how then is it poſſible, it ſhould ever be able to purge away my ſins; which have tainted my blood; and are growne, as it were, a part of my very ſubſtance? But is it not, that

*Verſe 7.*

Gods arme, is of a strange strength; and can put force into the weakest Instruments; and therefore, can doe more with Hyssop, than all the world besides can doe with Ellebore? But it is indeed the great Love, or rather indulgence of God; that he will never use Ellebore where Hyssop will serve; never use roughnesse and severity, where lenity & mildnesse may be effectuall. Reserve then, O God, thy Ellebour and thy Scammony for more stubborne and reluctant humors; *Purge me with Hyssop only, and I shall be cleane*. I must confesse, I was glad at heart, when I first heard Hyssop spoken of; to thinke, I should be purged so gently; and with a thing, that may so easily be had; for Hyssop growes in every garden; and then I thought I might goe fetch it thence; and purge my selfe; but now I perceive, this is not the Hyssop, of which *Salomon* writ, when hee writ from the Cedar, to the Hyssop: but this Hyssop is rather the herbe Grace; which never grew in garden, but in that of Paradise; and which none can fetch thence, unlesse God himselfe deliver it. The truth is; this Hyssop was sometimes a Cedar; the higheſt of all trees, became the lowest of all shrubs, only to be made this Hyssop for us: For, Christ indeed is the true Hyssop; and his blood, the juyce of Hyssop that onely can purge away my sins; that I need not now feare the weaknesse of Gods purge; seeing this Hyssop farre exceeds, not only Ellebore and Scammony, but all the strongest drugs, that ever the earth brought forth.

*Purge*

2°.

*Purge me then, O God, with this true Hyſop, and I ſhall be truely cleane; Waſh me, and I ſhall be whiter than ſnow.* But how is this poſſible? All the Diers upon earth, cannot die a red into a white; and how then is it poſſible, that my ſins which are as red as ſcarlet; ſhould ever be made, as white as ſnow? Indeed, ſuch retrogradation is no worke of humane art; it muſt be onely his doing, who brought the Sun ten degrees backe, in the Diall of *Ahaz*: for God hath a Nitre of grace, that can bring, not onely the redneſſe of ſcarlet ſins; but even the blackneſſe of deadly ſins, into its native purity and whiteneſſe againe.

But ſay it be poſſible; yet what need is there of ſo great a whiteneſſe, as to be whiter than ſnow? ſeeing ſnow, is not as *paries dealbatus*; a painted wall; white without, and foule within; but it is white, *intus & in cute*; within and without; thorowout and all over: and what eye ſo curious, but ſuch a whiteneſſe may content? yet ſuch a whiteneſſe will not ſerve: for, I may be as white as ſnow, and yet continue a Leper ſtill; as it is ſaid of *Gehezi*; *that he went out from Eliſha, a Leper as white as ſnow*: it muſt be therefore whiter than ſnow; and ſuch a whiteneſſe it is, that Gods waſhing, workes upon us; makes within us: for no ſnow is ſo white in the eyes of men; as a ſoule cleanſed from ſinne, is in the ſight of God. And yet, a whiter whiteneſſe than this, too; for being purged from ſin, we ſhall *induere ſtolam albam*; put on the white robe; and this is a whiteneſſe, as much whiter than ſnow; as Angelicall

gelicall whiteneſſe is more than Elementar.

But may we not conceive rather, that in ſaying, *Purge mee with Hyſop*; it is not meant *purgando*; but *aſpergendo*; that ſo, there may be two degrees expreſt, of uſing the juyce of this Hyſop: one when it is, but a ſprinkling only; yet enough to take away the fouleneſſe of ſinne; another, when it is a full and thorow waſhing; which beſides the cleanneſſe, addes alſo a beauty; and that to admiration. Indeed, the leaſt drop of Chriſts blood, the true juyce of this Hyſop; makes fit to ſtand in the congregation of the righteous; but a full bathe of it gives a high degree, in the Hierarchie of Saints and Angells. Howſoever, we may plainly ſee a great difference, betweene the waſhing that was ſpoken of before; and the waſhing that is ſpoken of here; as great a difference, as betweene cleanneſſe and whiteneſſe; for that waſhing was to cleanſe us; but this waſhing is to whiten us; of that it was ſaid; *Waſh mee, and I ſhall be cleane*; but of this, it is ſaid; *Waſh mee, and I ſhall be whiter than ſnow:* and therefore upon this, it preſently followes; and very juſtly; *Make mee to heare of joy and gladneſſe; that the bones which thou haſt broken may rejoyce.* For, white is the Embleme of joy: and where the Embleme of whiteneſſe is once had; the Motto of joy and gladneſſe will not long be behind. But we muſt be whited firſt; for while the blackneſſe of ſinne remaines in the ſoule; there can be no Embleme of whiteneſſe engraven upon it: but if once we be whited by Gods

*Verſe* 8.

waſhing;

washing; and have the Embleme upon us; this Motto, wee may be sure, will be added to the Embleme; Hee will make us heare of joy and gladnesse. And the like may be seene, in the kindly order of Gods Physicke: First, a Purge; and then, a Cordiall; having purged us with Hysop; hee will make us to heare of joy and gladnesse; but wee must be purged first: for while the peccant humours remaine in the soule; there is no place fit for the Cordiall of joy; but if the humors be purged by the Hysop of repentance; then the heart will be lightened; and the spirits refreshed; and the Cordiall of joy and gladnesse will have its full operation.

Bnt had *David* ever any returne of this Petition? Did God ever heare it, or grant it? Oh, the wonderfull graciousnesse of God! he heard it, and granted it; made a returne; and that presently; and by a sure mouth; the mouth of the Prophet *Nathan*; *Behold, God hath forgiven thy sin*; for this, no doubt, was the joy, which *David* here makes sute to heare of; for what joy of what Jubile, can make the broken bones rejoyce; but this onely, that wee be at peace with God, through the remission of our sinnes? *David* was happy, that had a *Nathan* by whom to heare it: but by whom may wee have hope to heare it? Indeed, as happy in this, as *David:* for though wee have not the same *Nathan*, in *individuo*, yet we may truely say, wee have him in *specie*; and the same message of joy, which that *Nathan*

told to *David*; our *Nathans* tell us, when they ſay; *Hee pardoneth and abſolveth all them, which truely repent; and unfainedly believe his holy Goſpel:* which though we heare, perhaps, as words of courſe; yet it is the very ſame joy, which *David* here, makes ſuch earneſt ſuite to heare of.

But why ſhould *David* pray to God; to make him heare of joy and gladneſſe; and not rather doe, as his ſonne *Salomon* did afterward; gather Gold and Silver; get him men-ſingers, and women-ſingers; and ſo make joy and gladneſſe to himſelfe? Alas, my ſoule! theſe are joyes to be repented of; and not joyes to repentance; for, but for ſuch delights as theſe, I had never fallen into theſe ſorrowes; they have been my ſnares, and cannot now be comforts; it is not all the delights and pleaſures of the world, that can eaſe one pang of a penitent heart. The ſorrowes are ſpirituall, and muſt have ſpirituall joyes; thou, O God, haſt cauſed the ſorrowes, and thou only canſt Miniſter the comforts;

*Qui Vulnera fecit*
*Solus Achilleo tollere more poteſt.*

But ſay, O my ſoule; how came thy bones to be broken? hath this beene the worke of Gods Hyſop? Is the breaking of bones, the gentle purging that was talk'd of? What could Ellebore or Scammony have done more? and yet thou canſt not wonder ſo much, at the force of Gods purging, to breake thy bones; as thou mayſt wonder at the force of his Cordiall, to make thy broken bones rejoyce; and that which

thou

thou mayeſt wonder at more; the ſame Hyſop is both the Cordiall and the Purge: wonderfull indeed, that the ſame thing, ſhould both breake the bones; and make the broken bones rejoyce: yet ſo it is; for this Hyſop, is not only a cleanſer; but a knitter and binder together: and as by the force of cleanſing, it breakes the bones; ſo by the vertue of knitting together, it makes the broken bones rejoyce; for, what greater joy, to broken bones, than to be knit together; and made whole againe? It was not I, God knowes, that broke my bones; I could never have had the heart to doe it: It is thou, O God, didſt breake them; and that, in Mercy; for thou knewſt, that unleſſe my bones were broken; my ſin, that is bred in the bone, could never be thorowly purged away. And now, O God; if I be not purged enough already; purge mee yet more, and purge mee ſtill; untill I be made more white than ſnow: but then, make mee to heare of joy and gladneſſe: for, without this Cordiall, I ſhall faint in my purging; and ſhall never be able to goe thorow, with thy courſe of Phyſicke: For my bones are already broken; and I have ſcarce any blood left me in my veines; but if thou give me this Cordiall of joy and gladneſſe; my ſtrength will returne; and my broken bones will be made whole againe.

But why is it ſaid; *Make mee to heare of joy and gladneſſe*; and not ſaid rather; *Make mee to feele joy and gladneſſe?* For, were it not better to feele

joy; than onely to heare of joy? but indeede, wee cannot feele this joy, unlesse wee heare it first: and if once wee heare it; it is then our owne fault, if wee doe not feele it. For, what is this joy, but that, of which the Angels brought tidings to the Shepheards; *Behold, I bring you tidings of great joy; This day is borne to you a Saviour*; one that shall make whole againe all broken bones; seeing he is one, of whom there shall not a bone be broken. But what is this to us, that his bones be not broken, if ours be? Great good to us, if wee be purged with this Hysop; for then wee shall be united, and knit unto him; made flesh of his Flesh; and bone of his Bone; that if his bones be sound, and not broken; our bones shall quickly withall, recocover soundnesse. And yet a greater joy, to be heard of, than this; for then indeed, wee shall heare of our greatest joy; when wee shall heare this voyce: *Arise, thou that sleepest, and stand up; and God shall give thee light*; for at the hearing of this voyce; all bones, though broken into a thousand pieces; though burnt, or beaten to dust and ashes; shall all come together, and be knit together; and shall be covered againe with this very flesh; and in this flesh, I shall see my Redeemer. And now, O my soule, thou mayst comfort thy selfe in hope; that though thy bones be broken now, yet a time will come, when they shall rejoyce; and should never indeed rejoyce, if they were not now broken; for this is a world for breaking of bones:

bones; but we look for a new heaven, and a new earth; when for their breaking now, they shall have beautie for ashes; and a garment of gladnesse, for the spirit of heavinesse. But, O mercifull God, put mee not off so long for my joy; my broken bones, will be in a worse case, than *Lazarus* body was after foure daies burying; if thou let mee lie so long in the grave of thy displeasure; my case requires a present remedy; and a remedy may be applyed, in the turning of a hand, at least with the turning of a face: onely *Turne away thy face from my sinnes*; and my broken bones will quickely rejoyce: For, to turne away thy face from my sinnes, is to turne away thine anger for my sinnes; and to turne away thine anger, is to receive mee into grace; and if of this I might be once assured, it would make my broken bones more nimble to leape for joy, than *Abraham* was to see thy day; for, as it was the apprehension of thine anger, that broke my bones; so nothing can set them together, and put them in joynt againe; untill I be secured of thy Grace and Favour. *Verse 9.*

But am I well advised, in praying God, to turne away his face from my sinnes? For, am I not so wholly over-spread with sinne; that if he turne away his face from my sinne; he must needes turne it away from me too? and then, in what horrour of darknesse should I be left? But is it not, that thy Wisedome, O God, is so transcendent, that thou canst easily abstract the sinner from the sinne? and then the more thou

turnest thy face from my sinne; the more thou wilt turne thy face upon mee; and the more I shall enjoy the light of thy countenance. If thou shouldst not turne away thy face from my sinne; but stand looking upon it; alas, O God! it would be a worse sight, than that which *Cham* saw in his fathers nakednesse; and a good sonne turned away his face from that; and canst thou be a good Father, and not turne away thy face from this? God forbid, thou shouldst ever say to me, as thou didst once to our first Parent; *Adam, Where art thou?* a question that was never asked, but when it was followed with a curse. For why shouldst thou aske, where I am; but that thou canst not see, where I am? and how can it be, thou shouldst not see, where I am, but that thou canst not see mee, for sinne? Vse then, O God, the transcendency of thy Wisdome; abstract mee from my sinne; and make my sinne and me, two severall objects; that turning thy face from my sinne, thou mayest turne it upon mee; and not need to aske me where I am; but mayest see mee where I am; and by seeing mee, make mee enjoy the light of thy countenance.

But is my sinne so pleasing a prospect; that I should need to feare, lest God should stand looking upon it? Indeede, after his first creation, he looked upon all his creatures; and saw them all exceeding good, and this was a prospect, worth his looking on; but my sinnes, O God, are none of thy creatures; there is no goodnesse

at

at all, to be seene in them: therefore looke not upon my sinnes; but upon my repentance; and in this thou shalt find, *veteris vestigia formæ*; that thou needst not to alter thy style; but say still; *It is exceeding good.* But seeing, if thou turne away thy face from my sinne; thou must needs turne it, upon something else; upon what is it indeed, I would have thee to turne it? Vpon mee? No. Vpon my repentance? Neither; but though not upon my sinnes, yet upon him that hath taken my sinnes upon him; that as in him, thou art well pleased; so through him, thou mayest be well pleased with mee; and with my repentance.

But what safety is it to me, that God turne away his face; if his eares stand open? for my sinnes are crying sinnes; and it may be, as hurtfull to me, that God heare their cry, as see their foulenesse: For, what brought *Caine* to all his misery, but that God heard the cry of his sinne? but know, O my soule, that God consists not of parts; though our weake capacities expresse him so; and if wee expresse him by parts; know also there is an absolute and sweet harmony betweene them, in God; that if his face be turned away from seeing the foulenesse of our sinnes; his eares shall never stand open, to let in their crying. But what am I the better, that thou turne away thy face from my sin; if my sin continue, and remaine upon me still? For it is not the bold Nature of sinne, to be alwaies pressing into thy sight; and as it were, forcing

forcing thee to see it, whether thou wilt or no? Oh therefore, not onely, turne away thy face from my sinnes; but blot my sinnes out; that as
2°. by turning away thy face, thou mayest not see my sinnes: so by blotting them out, I may have no sinnes to be seene. But if God turne away his face from my sins; how shall he seee, to blot them out? Not therfore, *faciem cognitionis*; *faciem* but *indignationis*, not his face with which, he sees all things: but his face, with which, he frownes upon evil things. But are not my sins themselves blots? and how can blots be blotted out? they are blots indeed upon my soule; but they are faire Characters in Gods Booke; and there is a relation, betweene Gods Booke and my soule; that if they be blotted out in his Booke; they shall never be legible in my soule. But, O gracious God; I dare not trust to this neither: for though by blotting them out, they may be made not legible; yet the very blotting them out, will be a marke of remembrance, that they were once there; and is it not a fearefull thing, to thinke, thou shouldst but once remember them? Oh therefore, not onely blot my
*Verse* 10. sinnes out: but *Create in me a cleane heart*; that as by blotting them out, they may be made not legible: so by creating in mee a cleane heart, there may be no marke of remembrance, that ever they were written. Indeed, this blotting out of sinnes; is but an Ablative case in the worke of sanctification; the Dative is of much more use: for this Dative is the giving mee

a new heart; and seeing the heart is the beginning of life; by having a new heart, I shall begin a new life: and the sinnes of my old heart, shall be no more remembred.

O great God, into how many severall formes of assistance, doe wee miserable sinners, diversifie thy glorious Majesty? We made thee first, our Landerer to wash us; then our Physitian, to purge us: and now our Creatour, to new make us; and indeed there was no staying, till we came hither: Our Dove can find no rest, for the sole of her foote, till she returne into this Arke againe; for if my sin were only a foulenesse; it might be help'd with washing; or if only a steining; it might bee help'd with purging; but seeing it is a totall and absolute corruption; now nothing can helpe it but a new Creation.

But how should *David* come to be so foule? was it, by conversing with *Bathsheba*? but what foulenesse could hee take from her, who came but then, newly out of her Bathe? O my soule, it is not a Bath of Milke and Roses, that can make a cleanenesse in Gods sight; God hath strange eyes; he can see foulenesse in *Bathsheba*, though comming out of a neate Bath; and can see cleanenesse in *Ieremy*, though comming out of a dirty dungeon; he can see foulenesse upon *Dives*, for all his deliciousnesse and dainties; and can see cleanenesse upon *Lazarus*, for all his lying amongst the Dogges. This *David* knew well, and therefore all his suit is still for cleanenesse; *Wash me, and cleanse me from my sinnes*;

*Purge me with Hyssope, and I shall be cleane; Create in me a cleane heart, O God;* All for cleanenesse still; for hee knew, if hee could get cleanenesse, hee should have a Beauty which the Starres want: for the Starres are not cleane in Gods sight; he knew, that by having a cleane heart, he should not onely be fit for God to see; but fit to see God; as Christ said: *Blessed are the cleane of heart, for they shall see God*: and then, if to be seene of God, be the greatest glory; and to see God the greatest happinesse; O how glorious and happy, must a cleane heart needs be, that is made capeable to enjoy them both!

O therefore, *Create in me a cleane heart, O God; and renew a right spirit within me*: for thou hast not so finished thy worke of creation; but that thou reteinest thy power of creating still: and wherein canst thou better imploy that power, than in creating of cleane hearts? It was a worke of infinite glory, to be the Creatour of Heaven and Earth; yet to bee the Creatour of cleane hearts; is of all thy workes of glory, the most glorious worke. And indeed, were it not better for me, and more ease for God; to create in me a cleane heart, once for all; than to be so troubled, with continuall purgings and washings, as now he is? as now I am? for alas, O Lord! thou maist sooner purge my heart out of my body; than purge sinne out of my heart; but that it will alwaies, be returning to its vomit; and I shall breake thy rest continually, with importuning thee to wash me.

But

But why doe I pray to God, for a cleane heart; and not as well for cleane eyes, and cleane hands; seeing these also, have there share in foulenesse, as well as that? But is it not, that these are but the Emissaries of the heart; and do all they do, by the hearts direction; that if the heart bee cleane, these also will bee cleane of course; mine eyes will be cleane; and never looke more, after any more *Bathshebaes*; my hands will be cleane; and never bee more imbrued in the blood of any *Urias*.

But, did not God, create in me a cleane heart once already? & yet how foule is it grown now? and what hope is there, if he create in me, a new cleane heart; but that it will grow as foule, as this I now have? But can it properly be said, that God did ever create in me, a cleane heart before? He made me one indeed, but he created me none; hee onely created Heaven and Earth: as it is said; *In the Beginning, God created Heaven and Earth*; and of that Earth, he made me a body; and in that body, a heart; so I had a made heart, before; but no created heart till now; for made, is of matter præexistent; but created, is of nothing: although therefore my made heart, being made of dust, hath alwaies beene apt to gather dust; yet my created heart, as made of nothing; will have nothing in it, from whence to gather foulenesse. But O my soule, trust not to this; for, though there should bee no foulenesse in the heart it selfe; yet the stinch of the prison, in which it

lies; will be alwaies cause enough to breed infection: unlesse thou canst get some such soveraine perfume; that may keepe out ill aires; and keepe the place sweet: Oh therefore, not
2°. onely *Create in me a cleane heart*; but *Renew a right Spirit within me*; for this right spirit, makes a better perfume, than that of *Tobies* fish; to keepe all uncleane spirits, from comming neere the heart. As therefore *Moses* described, the Genesis of man; by saying, that God first made him a body; and then breathed a soule into him; so *David* describes here, the Palingenesis of man: by saying, *Create in me a cleane heart, and renue a right spirit within me*; that if *Nicodemus* had well understood this Psalme of *David*; he needed not to have made such a wonder at Christs speech, when he said; *Except a man be borne againe; he cannot enter into the Kingdome of Heaven*: for what is it, to be regenerat and borne againe; but to have a cleane heart created; and a right spirit renued in us? If only a cleane heart be created; and not withall a right spirit renewed within me; this will be but *Vehiculum sine Auriga*; and I shall presently fall into the mire of sin again; and grow as foule, as ever I was before: but if thou vouchsafe to adde a right spirit to my cleane heart; this will keepe mee right in the paths of righteousnesse; and then, as I now praise thee for making me cleane; so I shall praise thee as much, or rather much more, for keeping me cleane.

Thou, O God, that art the Maker; art also the renuer of all things; yet I aske thee for renuing

nuing of nothing in me, but onely a right spirit: *my yeeres are waxed old, and vanished away as a smoke*; yet I require thee not to renue them: *my strength is dryed up like a potsheard*; *and my moysture is turned into the drouth of Summer*; yet I require thee not to renue them: All my worldly friends, are either taken from mee, or gone from me; yet I require thee not to renue them: all that I require thee to renue to mee; is, only *a right Spirit*: for, so long as this right spirit remained with mee, and was my guide; I walked before thee in all uprightnesse; I durst then say; *Search mee, O God, and try mee*; *Examine my heart and my reynes*; but as soone as this spirit grew to decay, and waxed faint within mee; I presently begun to falter in my steps; my iniquities multiplyed so fast, that they quickly grew to be more than the haires of my head; every thing was a temptation unto me; and every temptation prevailed against mee; but now, O God, *Renue a right spirit within mee*; and this right spirit will set all right that is amisse in mee, because it is a right spirit; will renue & quicken all that is dead and dull within me, because it is all spirit.

But what more good will a right spirit doe, when it is renued; than it did before, when it was first given? If it prospered not at the first planting; what assurance of prospering at the second? but is it not, that a right spirit, in a created heart, may stand firme; though in a made heart, it gave ground and failed? and specially when it is a right spirit renued; seeing

renovation is alwaies with addition of strength; and no part of a house, is commonly so strong, as that part is, which is newly repaired. *Secundæ cogitationes* are *sapientiores*; and *secundi conatus* are *fortiores*. Though once going about *Hiericho*, did the walls no hurt; yet the going about them, again and againe, made them fall to the ground: though one Cocke crowing, wrought nothing upon *Peter*; yet the second times crowing, made him weepe bitterly; Oh then, *Renue in mee a right spirit, O God*; and the walls of my sinfull *Hiericho*, will fall to the ground; the stupour of my dull braines, will resolve into teares.

When sin seeks to enter, and to get entertainment with us; it makes us believe, we shal be like Gods; but when it is once entred, & hath gotten possession; it leaves us to finde, wee are not so much as fit for Gods company. And it seemes, as though we were put to our choyce here; whether wee will have sinnes company, or Gods? for both wee cannot have: if entertaine sinne; then we must take our leave of God: if enjoy Gods presence; then we must give no entertainment to sinne: a hard choice to flesh and blood; but a right spirit resolves it presently: *Cast mee not off from thy presence, O God*; let mee enjoy that; and as for sinne, I utterly renounce it, though it should present it selfe to me, in greater pompe, than *Salomon* clothed, in all his royalty. I had rather live one day in thy courts, to enjoy thy presence; than to live accounted the sonne of *Pharaohs* daughter: and *Methuselahs* age,

*Verse* 11.

age, in all the pleasures of the world. Doe wee see, how the presence of the Sunne, cheeres up the aire; makes glad the earth; and enlightens the whole world: and can we not see, the wonderfull effects of comfort, which are wrought in the soule, by the presence of God; in comparison of whom, the Sun is not so much as a moate in the Sunne? If it be thy pleasure, O God; to withdraw thy presence from mee, to make mee sensible of my weakneſſe; yet cast mee not off from thy presence, in displeasure, to make mee despaire of thy Love. If thou wilt needs put a veile upon thy face, to keepe mine eyes from seeing thee; yet let it be, but as the veile upon *Moses* face; to keepe mine eyes from dazeling. It is potion bitter enough, to be deprived of thy presence, though done in never so faire a manner; but to be cast out of thy presence, as done in anger; what is this, but to give mee gall and wormewood to drinke? If I needes must die; let it be upon the top of *Nebo*; where I may see the land of *Canaan* before mee; for there, thy presence is to comfort me; but let it not be in the valley; where there is no representation of thy glorious presence, to give me comfort. My sinne, O God, I know is such, that may justly make mee to flie from thy presence; as it once made *Adam*, when hee hid himselfe from thee; yet in this case, I may hope thou wilt looke after mee; as thou didst then vouchsafe to looke after him: but if thou cast me out of thy presence; and that it be done, by thine owne

owne hand; Alas, O Lord! what hope is there left mee, of ever comming into thy presence againe? As long as I am in thy presence, there is hope; I may intreat; and thou art apt to be intreated; I may fall downe and humble my selfe; and thou giveſt grace to the humble: but if it should once come to this, that I were cast out of thy presence; alas, O God! thou wouldst then be quite of sight; cleane out of hearing; that no intreaty could be heard; no humbling, be seene; either to give mee the comfort of hope; or to put me in hope of any comfort. If thou, O God, shouldst cast me off from thy presence; whom could I hope, to have present with mee? The Angells would be my guardians no longer; for they would soone take notice of thy displeasure; and would never regard, whom thou rejectest. The Saints would be my Associates no longer: for if they found me not in thy presence; they would presently know, I were none of their society; and their communion extends no further. And what company then could I hope to have? *Cain*, perhaps, and *Cham*; the damned crew; miserable comforters; or rather no comforters, but augmenters of my misery. But yet, O God; if my sins unexpressable, have made thee unexorable; and that thou wilt needs cast me off, from thy
2°. presence; at least, *Take not thy holy Spirit from mee:* For, what were this, but to put me out of thy service; and then to take away thy Livery too? Yet as long as I have thy Livery on; it keepes

keepes me in credit; it gives me countenance; it leaves me hope, I may be entertained againe; as long as thy holy Spirit staies with me; I have one to comfort mee; one to put me in hope I may be received into favour againe; in no worse case, than *Pharaohs* Butler was; who in disgrace for a time, was afterward restored to his former place; but if thou take thy Livery from me; if thou take thy holy Spirit from me; Alas, O Lord! I am then utterly undone; none left to comfort me; none, to speake for mee: in as ill a case as *Pharaohs* Baker; nothing left me to hope in, but a dreame; and that dreame, nothing but of white Baskets; out of which, the Birdes shall eate; but nothing that is good, for mee to taste. If thy holy Spirit, should of himselfe depart from me; it would be a parting, exceeding grievous unto me; but for thee, O God, to take him from me; where the manner of losing, is as much as the losse; what griefe can be spoken of, so unspeakable?

But having said, *Cast mee not off from thy presence*; it may seeme superfluous to say; *Take not thy holy Spirit from me*; seeing, this of necessity followes upon that; for how can Gods holy Spirit be, but where hee is himselfe? and how can it tarry with mee, if I tarry not with him? They both indeed, grow upon one tree; yet are severall fruites; Gods presence brings with it, a passive influence; his holy Spirit an active; although therefore, O God; thou barre mee of thy presence, and leave me inglorious; yet take

not away thy holy Spirit from me, to leave me prophane. Thy holy Spirit, is the sanctifier; and wilt thou leave me to impiety and prophaneneſſe? Thy holy Spirit is the Directour; and wilt thou leave mee, without a Guide, in the moſt dangerous paſſages of this wicked world? Thy holy Spirit is the Comforter; and wilt thou leave mee Diſconſolate, in my manifold miſeries? If thou take thy holy Spirit from me; what ſpirit will be left mee, but a ſpirit of errour? a ſpirit of uncleanneſſe? a ſpirit of deſpaire? and canſt thou for pitty, leave me a prey, to ſuch outragious ſpirits? O Lord, though my ſinnes be as great as *Cains*; yet ſuffer mee not to deſpaire like *Cain*; though my ſinnes be greater than *Sauls*; yet ſuffer me not to diſtruſt thee like *Saul*; but, as it is a benefit; ſo let it be a pledge of thy preſence; and of thy holy Spirit; that I can pray unto thee for thy preſence, and for the continuance of thy holy Spirit. When I remember, the ſweet comforts, I have ſometimes found in the motions of thy holy Spirit; and when I thinke of the joy, I have conceived of thy ſalvation; Oh, how my heart ſeemes to leape within me; and how am I raviſhed, with extaſies of delight? and now to thinke this comfort ſhould be taken from me; this joy ſhould be bereft mee: Oh, what torment; what death; what hell can be ſo grievous!

But how can God caſt mee off from his preſence, though hee would: Is not God, every where?

where? and am not I somewhere? and must I not then, be needs where he is, and in his presence? God indeed hath a presence of Being; and this is every where; and he hath a presence of Power; and this is every where; but he hath a presence of Grace and favour; and this is not every where. His presence of Power, is as well in the Ant, as in the Elephant; yet it maketh not the Ant an Elephant; and therefore, this is not the presence, that I desire: his presence of Being is as well in hell, as in heaven; yet it makes not the hell a heaven; and therefore, neither is this the presence that I desire; but his presence of grace and favour, is not as well in the wicked, as in the penitent; for if it were, it would make the wicked penitent; and therefore, this is the presence, which I so much long to keepe; which I so much feare to lose.

But why should I feare, least God should cast me off from his presence? Is not his delight amongst the children of men? and am not I, one of that Generation? And why should I feare, lest hee should take his holy Spirit from mee? was it not hee, that gave it mee at first? and is he one, that will give a thing, and then take it away againe? Yet my sinnes make mee, that I cannot but feare; for why should hee not cast me out of his sight; who hath wrought so much wickednesse in his sight? why should he let his holy Spirit stay there, where it is so much grieved? for, what doe my grievous sinnes but grieve it? Oh vile sinne; of what cause thou

art the effect; I know not; but this I know, thou art the cause of most vile effects; for thou onely art the cause, that God is like to cast me off from his presence; thou onely the cause, that God is like to take his holy Spirit from me; and seeing in Gods presence, there is fulnesse of joy for evermore; alas, in being cast out of his presence; what is left mee, but the fulnesse of misery for ever more!

But seeing thou hast not cast me off from thy presence; but onely removed thy presence from me, because thy pure nature could not endure to stay in a polluted heart; yet now that I am new made; and that thou hast created a cleane heart within mee; Now thou maiest returne; and restore to me the comfort of thy presence; the joy of thy salvation; and by this, thou shalt shew thou didst not take it away, to keepe it away, but to make it more precious in restoring; thou shalt shew, thou didst not leave mee, to forsake mee; but to make thy selfe more welcome in returning. But though some things are of such condition, that we finde their goodnesse, more by wanting, than by enjoying; as sickneſſe makes us more sensible of health; yet this needed not, in the comfort of thy presence, seeing of this there can be no satiety; and wee can never so well learne to desire thee by wanting thee; as we are taught to embrace thee by enjoying thee.

Although the suites I make to thee, O God, be many; yet they are all so subordinate to one another;

another; that if thou deni'ſt me one; it were as good for me, thou ſhould'ſt deny them all: For what good will it doe mee, to have a cleane heart created in mee; and thy bleſſed preſence removed from me? What good, to have a right ſpirit renued; and thy holy Spirit to be taken away? as if thou ſhould'ſt ſupply mee with props, and take away foundations? The feare of this, leſt thou ſhould'ſt caſt mee out of thy preſence, and take thy holy Spirit from mee; hath ſo deeply wrought upon me, and brought me ſo low; that I find no Phyſicke now ſo neceſſary for me, as a Reſtorative: Oh therefore, *Reſtore to mee the joy of thy ſalvation*; for this Reſtorative exceeds not onely all the ſimples of Nature; but all the compounds of art; for what Alchermes; what Gellies; what *Aurum potabile* can be comparable, to this Reſtorative; *The joy of thy ſalvation?* But had not this, beene a fitter ſute for *Nabuchodonoſor*; from whom, God tooke away at once, his Senſe, Reaſon, and his Kingdome; than for *David*, from whom God never tooke any thing that wee know of, but onely his childe begotten in adultery? yet *David* will hardly be drawne to thinke ſo; for heare the moane he makes: Alas, O Lord! I live now, as it were, caſt out of thy preſence; which is more to me, than for *Nabuchodonoſor*, to be caſt out of his Kingdome; I feede now upon the bread of ſorrow; which is more to mee, than for *Nabuchodonoſor*, to feede upon the graſſe of the earth: I ſit now, as a Sparrow upon the

*Verſe* 12.

house top; desolate and disconsolate; which is more to mee, than for *Nabuchodonosor*, to have no compauions but the beasts of the field: and yet, O Lord, onely *Restore to mee the joy of thy salvation*; and it shall be more to mee, than for *Nabuchodonosor* to be restored to his Sense; his Reason; his Kingdome againe. This joy is to mee, as *Isaak* was to *Abraham*; the whole comfort of my life; and thou restored'st him to his Father in great compassion; and wilt thou have no compassion on me; and not restore my *Isaak* to me againe? O mercifull God; take away my goods; take away my health; take away my life; but take not away this joy from mee, unlesse thou meane to restore it againe; for without this joy, my goods will doe mee no good; I shall be sicke of my health; I shall be weary of my life; all joy without this joy, is but shadow of joy; no solidnesse; no substance in it; other joyes I can want, and yet want no joy; but how can I want the joy of thy salvation; but I must needes fall into the hell of my owne perdition?

Indeed, all these graces, and specially these foure; A right Spirit, and Gods presence; his holy Spirit, and the joy of his salvation; are all, I may say, of a covey; like Partridges that alwaies keepe together: or if at any time, parted by violence; they never leave calling after one another, till they meet againe: and thus, a right Spirit calls after Gods presence; his presence, after his holy Spirit; his holy Spirit, after the

the joy of his salvation; and the joy of his salvation, calls after them all. O then, *Restore to me the joy of thy salvation:* that this covey of thy Graces may be kept together; and that the mournefull voyce of calling after one another, may no more be heard, to disquiet my soule.

But how can God restore that, which hee tooke not away? For, can I charge God, with the taking away the joy of his salvation from mee? O gracious God; I charge not thee with taking it; but my selfe, with losing it; and such is the miserable condition, of us poore wretches; that if thou shouldest restore no more to us, than what thou takest from us; wee should quickly be at a fault in our Estates; and our ruine would be as sudden, as inevitable.

But why am I so careneſt for restoring? for what good will restoring doe mee, if I cannot keepe it, when I have it? and how shall I more keepe it, being restored; than I kept it before, being enjoyed? and if I so enjoy it, as still feare to lose it; what joy can there be in such enjoying? O therefore, Not restore it onely; but *establish me with thy free Spirit:* that as by thy restoring, I may enjoy it entirely; so by thy establishing, I may enjoy it securely. Indeed, if thou shouldst only restore it; and then leave it for me to keepe; I should presently runne a hazard of losing it againe: but when thou restorest it; and then confirmest it; and that with the seale of thy free Spirit; this gives me an indefeasible estate; and absolutely frees me from feare 2°.

of

of losing it any more for ever. Alas my soule! what qualmes have these beene? what floatings betweene feare and hope? all the comfort is; that as Hope sets out first, and gets the start of Feare; so it keepes the field last; and gets the goale from Feare; For, Hope setting out by Gods renewing a right Spirit; and then disturbed by feare, lest hee should take away his holy Spirit; gets the victory at last, by being established with Gods free Spirit: for this establishing fixeth our floating; and frees us from having these qualmes of feare and hope any more: Not, that we can ever be free where they are; but that they shall not be, where we are; not feare; because in a Haven; not hope; because in possession.

But what mysterie is it, that *David* intends here, by his triplicity of Spirits? A right Spirit; a holy Spirit; a free and principall Spirit? Are they not all one holy Ghost; but divers operations? called therefore, the right Spirit; because it directeth us: the holy Spirit; because it sanctifieth us; the free and principall Spirit; because it governes us? And thus understood; wee may see, from whence the Collect in our Liturgie was gathered; which saith: *Direct, Sanctifie, and governe us in the waies of thy Lawes; and in the workes of thy Commandements.* Or is it, that hee makes three sutes for three spirits; as intending to every person, in the Deity, one? intimating the second person, by the right spirit; as being the way and the truth; the third person;

person; by the holy Spirit; as being the Author of sanctification; the first person; by the free and principall Spirit; it being Hee, that must say, *Fiat*, to all that is done? And thus understood, we may see from whence is framed, that Versicle in our Letanie, which saith: *O Holy, Blessed, and glorious Trinity; three Persons and one God; have mercy upon us miserable sinners.*

And now is *David Montepotitus*: gotten up, I may say, to the toppe of Mount *Gerizim*; after many wearisome and painefull steps. Hee was indeed so oppressed with the burden; and so fettered with the chaine of his sinnes; that he seemed as a man distracted; not knowing in the world what course to take: yet not willing to be wanting to himselfe; he tries all the waies; and useth all the meanes hee can possibly devise or thinke of. First, he prayes God, to wash him from his sinnes; and lest washing should not be sufficient; hee praies next, to be purged from his sinnes; but not trusting to these outward meanes; he thinkes upon a new course; and praies, to have his sinnes blotted out; as much as to have Gods Debt-booke cross'd; yet not satisfied with this neither; he then flies to inward meanes; and praies, not onely to have a cleane heart created; but a right Spirit renued in him; that so he may be *Purus corpore & spiritu*: and now one would thinke, he were certainely past all danger: yet even here he falls into the most dismall frights, that ever seized upon a perplexed soule; for he feares, least God should

cast him off from his Presence; and lest hee should take his holy Spirit from him: most dismall frights indeed; yet recovering his spirits, he bethinkes himselfe at last, of a way; that either will serue to make him a free-man; or he must never looke to be: and that is, to bee established with Gods free Spirit; and this indeed strikes the stroke; and therefore this hee makes his *Murus Aheneus*; for being now established with Gods free Spirit; he findes himselfe so free; that he thinkes himselfe, able to set up a Free-schoole; and is confident to say;

*Vers.* 13. *Then will I teach thy waies to the wicked; and sinners shall be converted unto thee*: Then if thou say unme; *Et tu conversus, converte fratres*; I shall doe it, both boldly and effectually. Boldly; for *I shall teach thy waies to the wicked*; who are but unruly schollers: and effectually; *for sinners shall be converted unto thee*; which is the end of all schooling. And, then if the Angels give a *Plaudite* to their conversion; I doubt not, O God, but thou also wilt graciously accept the humble service, of the convertour; and even thy selfe shalt receive a benefit in thy glory; by the benefit which I receive by thy pardon; for, as there have beene many scandalled by my sinne; so there shall be many reclaimed by my repentance; and they, who loved thee not for thy Iustice, shall feare thee for thy mercy; and they, who feared thee not for thy mercy, shall love thee for thy justice; and thy Name shall bee great, amongst all Nations. O happy conversion;

sion; that is not barren, and ends in it selfe; which was a curse in *Israel*; but as a fruitfull mother, continues a race of conversions; and shall therefore make the Convertour shine in Heaven, as a Starre of the greater Magnitude.

But am I a fit man, to teach thy waies to the wicked; who have walked, all my life long, in the waies of wickednesse? Am I likely to be a meanes for converting of sinners; who have hitherto beene occasion of perverting the godly? Thou, O God, that tookest *Amos* from among the Heard men of *Tekoa*, to make him a Prophet; thou also canst take me from among the wicked of the world, to make me, a converter of sinners. I take not upon me, to teach the godly, who may better teach me; I teach onely the wicked; None but sinners, are for my Schoole; I am not a Shepheard to tend the fold; but to fetch in, strayers: The title of my profession is *Dux conversorum*; A guide of converts; all my Doctrine, is onely Repentance; and if any such be, that need no repenting; they need not my teaching; nor belong to my Schoole. But if any man, thinke repentance, a lesson so easie, that he can take it out, and learne it, without a teacher; let him but heare the lesson read, which I have learned, and he must; if he will be a convert. Let him see my eyes swolne, with the floods of my teares; and so must his be: Let him see me lie groveling under sackcloth and ashes; and so must hee doe: Let him see my knees

brawned with kneeling at Prayer; and so must his be: Let him see mee goe fasting with bread and water; and so must hee doe: Let him see my backe goared with stripes of contrition; and so must his be: Let him see my breast torne, with sighings and groanings; and so must he doe; and if all this be not enough, to make a hard lesson; let him see my heart broken, and shivered with sorrow; and so must his be. And now let flesh and blood tell me, if this be a lesson to be learned without a teacher?

But if Repentance be so hard a lesson to learne; how can *David* be so confident of his teaching, to say, that sinners shall be converted by it? Indeed, when Kings become Schoolemasters, no marvell, if sinners become converts: For, who knowes not the force of *Regis ad exemplum?* But is *David* then the only Phœnix in this kinde? Have wee not amongst us at this day; and long may we have, a King like *David*; who, though hee teach not the same lesson that *David* did: (for his lesson was onely Repentance) yet his whole life, is a Lecture of Piety and uprightnesse; a lesson so much better than *Davids*; as to be in the first Forme of Vertue, is farre more worthy, than to be but in the second?

But, Oh the the unquiet state of a guilty conscience! *David* was much troubled at first, about procuring his cleanenesse: and now hee seemes as much troubled about expressing his foulenesse: Is it, the *Malus genius* of sinne, that is never

never without feare; and therefore creeps into all corners? Or is it, the *Bonus genius* of Repentance; that is never without care; and therefore searcheth all corners? *David* had asked God forgiveneſſe, for his iniquitie; his ſin; his offences; his tranſgreſſions; corners enow to meete with any ſin, of what kinde ſoever; but is it enough to confeſſe our ſins; and to aske forgiveneſſe, in generall termes; and never to make mention of any ſinne in particular? Indeede, where ſins be infinite; it were an infinite labour, to mention them all; and with all our labour, could never be done: but yet, where there are eminent ſinnes; ſinnes like *Saul*; higher than their fellowes, by head and ſhoulders; not to mention ſuch ſinnes, were a kinde of concealing them; as if wee meant to hide them, in the throng; that they might paſſe unperceived; and there muſt be no concealing, if we looke for cancelling. Behold then, O God; an eminent ſinne; a ſinne indeede, like *Saul*; ſo high above his fellowes; that I dare not ſay what it is, without ſaying, *Deliver mee firſt; Deliver mee from blood guiltineſſe, O God; thou God of my ſalvation:* and blame mee not, for doubling the Name of God here, ſeeing it is a deliverance, that requires a double proportion of Gods aſſiſtance: For, though every ſinne may be ſaid a ſin of blood; as whereof, the wages is death; yet this actuall ſhedding of blood, is a ſin of the moſt ſcarlet-die; and ſtands in neede of the greateſt meaſure, of Gods free Spirit to free it. *Verſe 14.*

But what neede *David* pray God, to deliver him from blood-guiltineſſe? For what blood had hee ſhed? much, no doubt, in warre; but, that was lawfull; and left no guiltineſſe; and therefore needed no deliverance. But what blood did hee ſhed unlawfully? No more did *Ahab*: No more did *Iezabel*; yet as guilty of blood, as if they had ſhed it. When Magiſtrates command a thing to be done; they doe it: When a malicious perſon, imprecates a miſchiefe to be wrought; hee workes it: When a man plots a villany to be acted; he acts it; and in all theſe waies, though *David* actually ſhed no blood; yet he was as guilty of blood, as if he had ſhed it. *Per alium* here, is as much as *Per ſe*; and therefore *David* knew hee had cauſe enough to ſay; *Deliver me from blood guiltineſſe, O God.*

But is there any hope, that this ſin of blood, may ever be remitted? ſeeing God hath ſpoken it peremptorily; he that *ſheddeth mans blood; by man, ſhall his blood be ſhed*; and can I looke, that God will breake his Word, to doe me a pleaſure? But is it not that Gods threatning, is ever with condition? For, was it not ſo in *Ninive? Forty daies, and Ninive ſhall be deſtroyed:* Yet forty daies came; and *Ninive* was not deſtroyed. Was it not ſo to *Hezekiah? Set thine houſe in order; for thou ſhalt die of this ſickneſſe:* yet *Hezekiah* died not of that ſickeneſſe; but lived fifteene yeeres after. I know indeede, that the condition of Gods Will there, though noe expreſſed, was yet intended: *Vnleſſe they repented*; but what

may

may be the condition of his will here? No doubt, Repentance too; but with ths Codicill annexed: *His blood shall be shed, unlesse hee can finde some other, that will shed his blood for him.* And alas! if this be the condition, What am I the neere? For, where can I finde out any, that will shed his blood for me? and if I could finde one willing; where can I find one able? An eye for an eye; a tooth for a tooth; and yet a man may live; but blood for blood, and who can live, unlesse he be a God? An Angell cannot doe it; for hee hath no blood to shed. A man cannot doe it; for he cannot lay downe his life, and take it up againe; Thou onely canst doe it, who art both God and man; Thou God of my salvation; for thou art the Lamb that was slaine; and is alive; and I know, that my Redeemer liveth. And wilt thou shed thy blood for me; and not deliver me from blood? Wilt thou pay a Ransome for me; and let me be a Captive still? Wilt thou pay so dearely for a thing, and not take it, when thou hast done? *Oh, Deliver mee from blood-guiltinesse, O God; and my tongue shall sing aloud of thy righteousnesse.*

But why should *David* pray to be delivered from bloods; as the words indeede are? For seeing he shed but the blood of *Vriah* only; the singular number might well enough have served? Is it, that the plotting of *Vriahs* death, drew with it the deaths of many others? and so, just cause of praying to be delivered from bloods? Or is it, that the severall respects of relation in

*Vriah*

*Vriah*; made his blood, as so many severall bloods, in Gods account? One blood, as of the husband of *Bathsheba*; Another, as of *Davids* owne subject: another, as of an Innocent person: another, as of a faithfull servant: another, as of a silly Lambe, that carried letters of his owne death; and which is most of all, another, as of one that was venturing his life for *David*. But if these severall respects, make so many severall bloods; and every blood must have a deliverance; where shall wee finde a deliverer of so many respects, to make so many bloods, to serve for deliverance? Indeed, wee may looke all the world over; and find none such to be found; but onely thou, O God, who art the God of my salvation: For, in thee alone, may all the like respects be found: To answer the blood, of the Husband of *Bathsheba*; here is the blood of the Husband of the Church: To answer the blood, of King *Davids* subject; here is the blood, of the King of Heavens subject: To answer the blood of an Innocent person; here is the blood of him, who onely could say; *Which of you could reprove mee for sinne?* To answer the blood of a faithfull servant; here is the blood, of him, who was in the House of God, more faithfull, than his most faithfull servant *Moses*: To answer the blood of a silly Lambe, that carried letters of his owne death; here is the blood of him, who carried our flesh, of purpose to suffer death; and that which is most of all; to answer the blood of him, that was then

then venturing his life for *David*; here is the blood of him, that was then ſhedding his blood for them, that ſhed his blood. But ſeeing, by this account; wee finde ſixe ſeverall bloods, in *Vriahs*, ſhed by *David*; where finde wee ſixe ſeverall bloods in Chriſt, ſhed by him? Indeed, juſt ſixe, and no more, nor leſſe: One blood, which he ſweat in the Garden; another, which he ſhed with the ſtripes of the whips; another, drawne from him with the prickes of the thornes; another, which hee ſhed on the Croſſe, with the nailes in his feete; another, with the nailes in his hands; and the ſixth, which hee ſhed out of his ſide, with the point of the Speare. And now, that wee have bloods enough, to ſerve for deliverance; how ſhall wee be able to apply them? Is it not, that they are all recollected; and put into that cup, of which hee ſaid; *Drinke yee all of this?* For the blood of this cup, is that which waſheth away our ſinnes; that which purgeth us with Hyſop; that which renewes a right Spirit within us; that which reſtores to us the joy of his ſalvation; that which eſtabliſheth us with his free Spirit; and laſtly, that which delivers us from bloods; that, *David* had great cauſe to ſay; and wee no leſſe than hee; *Deliver mee from bloods and blood-guiltineſſe, O God, Thou God of my ſalvation; and my tongue ſhall ſing aloud of thy Righteouſneſſe.*

And now wee may conceive, a match, as it

were, to be tryed here, betweene Blood and Repentance; which of them shall cry loudest, and be soonest heard of God; Blood cries for vengeance; and God is the God of vengeance. Repentance cries for mercy; and God is the God of mercy; and so they seeme both, upon equall termes yet: but if wee marke the order of Gods Titles; wee shall finde his Mercy to take place of his Justice: *Misericordia superexaltat judicium*; and therefore Repentance which cries for Mercy; shall be heard before Blood, which cries for Justice. But if Repentance cannot get it with crying; shee will at least with singing; for shee never sung till now; and now shee sings; *My tongue shall sing aloud of thy Righteousnesse*; where, Blood onely cries, but cannot sing: and seeing singing makes better musicke in Gods eares than crying; Repentance shall be heard, when blood shall be put to silence. But how loud will the singing be, when not onely Repentance sings; but Joy also, which is a loud singer, shall joyne in consort, and sing with her? and if ever Joy sung, it will sing now: For what geater joy; than for a bond-man to be set at liberty? For a man condemned for blood, to be delivered from blood? and if no joy can be greater than this; then certainly no singing can be louder than that. But what this song is that Repentance and Ioy joyne in consort to sing; seeing the *sweet singer of Israel*, hath not vouchsafed to deliver himselfe: It is not for any man now living,

living, to deliver it: onely wee may conceive, that Repentances part, is *De profundis*; and that Ioyes part, is *In excelsis*; Repentance sings the *Hosanna*; and Ioy, the *Allelujah*.

But may we not wonder at *David*; how hee dares speake thus to God: *Deliver mee from blood; and my tongue shall sing of thy Righteousnesse?* as though he thought, he might commit a wilfull murther; and then have his pardon of God, for a song? and what should his song be of? of Gods Righteousnesse. But what Righteousnesse is in this; to suffer a righteous person to be murthered; and then to set the murtherer free? As much righteousnesse as this, we may finde in a Iew; who cryed, *Crucifie Christ*; and *Deliver Barabas*. But, O my soule, forbeare such thoughts; or rather, tremble at such blasphemies: Remember first, that this song is not for getting of pardon; but for giving of thankes; and what thankes so acceptable, as that which is cheerefully spoken; and what spoken so cheerefully, as that which is sung? And then consider, what Gods Righeousnesse is: Hee saith himselfe; *His waies are not, as our waies*; and may not wee as well say; his Righteousnesse is not as our righteousnesse? Our righteousnesse is blood for blood; but Gods Righteousnesse, may be a song for a murther. But then consider withall, what this song is; and how hard a thing it is, to sing of Gods Righteousnesse; the Angels have enough to doe, to sing it; it is their *Allelujah:* and seeing the

singing this *Allelujah*, is the chiefest service of an Angell; what deserves he lesse than an Angels place, that can sing of Gods Righteousnesse? And that we may see, how transcendent a matter it is, to doe it; Behold *David* here, a man farre abler than any of us; yet finds himselfe not able, so much as to open his lips towards it; but is faine to call to God for help: *O Lord, open thou my lips; and my mouth shall shew forth thy praise:* open them indeed, to bid *Ioab* number the people; and to entice *Bathsheba* to folly, I can; but to open them to sing of thy Righteousnesse; and to shew forth thy praise; I am utterly unable, unlesse thou uouchsafe to open them for me: Oh then, open thou my lips, O God; for else I shall be forced, to breake off abruptly; and after so many great favours received, be faine to goe my waies without so much as saying, I thanke you. But it shall never be said of *David*, that hee is so unmannerly; so ungratefull: If thou but please, to open my lips; for then, as I have sung this Penitentiall Psalme for my selfe; so I will sing an Encomiasticall Hymne for thee; and this * fiftieth Psalme, as well as the fiftieth yeere, shall have its Iubile. If thou open not my lips; neither Repentance will cry, nor Ioy will sing; but both will be as dumbe, as the Divell in the Gospel; but if thou open my lips; my mouth will turne Organist; and I shall strive with the Angels, in singing their *Allelujah*. If I onely open my lips; they will quickly shut againe; and

*Verse* 15.

* So reckoned by many of the Ancients.

and there will not be a praiſe, that is worthy of thee; but if thou open them; Thou openeſt, and no man ſhutteth; and then I ſhall ſhew forth thy praiſe to all generations. Thy praiſe; but for what? for thy waſhing and purging me: for thy creating in mee a cleane heart; and renewing a right Spirit within mee; for thy reſtoring to me, the joy of thy Salvation; and for eſtabliſhing mee with thy free Spirit: that wee may know, it is no ordinary opening of lips that will ſerve; ſeing it is not, a ſingle praiſe; but a whole troupe of praiſes, that muſt come forth at once; I muſt praiſe thee for thy humility; that diſdaineſt not to make mee cleane; I muſt praiſe thee for thy bounty; that denieſt not to make mee new; I muſt praiſe thee for thy patience, that attendeſt my repentance; I muſt praiſe thee for thy graciouſneſſe, that accepteſt my repentance; and before all theſe, I muſt praiſe thee for thy mercy, that art willing; I muſt praiſe thee for thy Power, that art able; I mſt praiſe thee for thy Iuſtice, that knoweſt why; I muſt praiſe thee for thy wiſedome, that knoweſt how; to forgive mee my ſinnes; and to deliver mee from blood; but above all theſe, I muſt praiſe thee for thy glory; that having made the ſands of the ſea; the ſtarres of Heaven ſo innumerable; yet all of them put together, are not counters enow to ſumme up thy praiſes.

And now I was thinking, what were fit, to *offer to God, for all his loving kindneſſes hee hath* Verſe 16.

*shewed mee*; and I thought upon *sacrifices*; for they have sometimes beene pleasing to him; and he hath oftentimes smelt, a sweete odour from them; but I considered, that sacrifices were but shadowes of things to come; and are not now, in that grace they have beene; for *old things are past*; *and new are now come*; the shadowes are gone; the substances are come in place; the Bullockes that are to be sacrificed now, are our hearts; it were easier for me, to give him Bullockes for sacrifice, than to give him my heart: but why should I offer him that hee cares not for? my heart, I know, hee cares fore; and if it be broken and offered up by Penitence and Contrition; it is the only sacrifice, that now hee delights in.

But can wee thinke God to be so indifferent; that he will accept of a broken heart? Is a thing that is broken, good for any thing? Can we drinke in a broken Glasse? Or, can we leane upon a broken staffe? But though other things may be the worse for breaking,; yet a heart is never at the best, till it be broken: For, till it be broken, wee cannot see what is in it; till it be broken, it cannot send forth its sweetest odour: and therefore, though God love a whole heart in affection; yet hee loves a broken heart in sacrifice. And no marvell, indeed; seeing it is even hee himselfe that breakes it: for, as nothing but Goats blood can breake the Adamant; so nothing, but the blood of our scape-goate Christ Iesus, is able to breake our Adaman-

Adamantine hearts. Accept therefore, O God, my broken heart, which I offer thee, with a whole heart; ſeeing, thou canſt neither except againſt it, for being whole; which is broken in ſacrifice: nor except againſt it, for being broken; which is whole in affection.

But is not this to make God a cruell God; to make him delight, in broken hearts; as though hee tooke no joy, but in our ſorrowing? No pleaſure, but in our tormenting? It is true indeede; God delights to be mercifull; but yet hee delights not to be mercifull unjuſtly: and juſtly hee cannot be mercifull, but where hee findes Repentance: and ſeeing Repentance can never be without ſorrowing; and ſuch ſorrow, as even breakes the heart with ſorrow; this makes the broken heart a pleaſing ſacrifice to God; becauſe, as a juſt mans Prayer ties up his hand, as it were, from doing of juſtice: ſo a ſinners Repentance, ſets him at liberty, for ſhewing of mercy.

And now, that I have prayed, and offered ſacrifice for my ſelfe; ſhall I forget my Mother *Sion?* For, is not *Sion*, the common *Mother of us all?* Shall I forget the glorious City *Hieruſalem*; whereof I am a member; and a Citizen? Can I proſper, if my *Sion* ſuffer? Can I be ſafe, if *Hieruſalem* be in danger? O then, *Doe good, O God, in thy good pleaſure to Sion; Build thou the walls of Hieruſalem.* But ſhall I put God to ſo meane a worke; to be a builder of walls? O glorious God; what fitter worke for thy All-mighty *Verſe 18.*

mighty Power? For what is it, to build the walls of *Hierusalem*; but to defend *Hierusalem* from her enemies? And what arme of defence, hath *Hierusalem* to trust to, against the Host of her enemies; but thine onely, O Lord, who art the Lord of Hosts? Thou hast indeed, laid a sure foundation in *Hierusalem*; but what is a foundation, if there be no walls reared? A foundation is to build upon; and to what purpose, if it be not built upon? and who is able to build upon it; but thou, O God, the great Builder of the World, who, with thy onely Word, didst build the World? What is a Vineyard, if it have no hedges to fence it? no more is *Hierusalem*, if it have no walls to defend it. For, is it not subject to all sudden surprises? Lies it not open to all Hostile invasions? and so, wee should lose the end of *Sion*, in the midst of *Sion?* For, what is *Sion*, but a Sanctuary for sacrifices? and how can wee offer thee, the sacrifice, of thankesgiving for our safety; if wee cannot offer our sacrifices in safety? and what safety; if there be no walls to defend us? Oh therefore, *Build thou the walls of Hierusalem*; and then, as in thy good pleasure, thou hast done a pleasure to *Sion*; so thou shalt smell a sweete odour; and take pleasure in *Sion*: for wee shall offer thee, the sacrifices of righteousnesse; *With burnt offering*; the offering of a true, though imperfect righteousnesse; in the *Hierusalem* here below; and *with whole burnt offering*; the offering of a perfect Righteousnesse, in the *Hierusalem*

*Hieruſalem* that is above; and we ſhall offer Bullockes upon thine Altar; ſing our *Alleluiahs* upon that Altar, under which the Saints lie now, and ſing their Dirges; their Dirge, of *How long, O Lord, Holy and True*; ſhall be changed into ſongs of externall Jubilee, Angells and men; Chriſt himſelfe, and his members, ſhall all caſt downe their Crownes before thee; that thou onely maiſt be *All in All*; *and that thine may be the Kingdome*; *the Power*; *and the Glory*; *for Ever and Ever: Amen.*

And now, that we have heard the penitent *David*, make his confeſſion; and ſay his Oriſons: ſeene him, make his Oblations, and offer his Sacrifices to God: It may not be unfit, to draw an obſervation or two; from the manner of his Leiturgie: and firſt, that this whole Pſalme hath in it, thorowout; *Bimembres ſententias*; verſes, conſiſting of two parts: whereof the later, is ever an augmentation of the former; as when he ſaith; *Waſh me from mine iniquity:* It followes, *and cleanſe mee from my ſinnes*; which is more than waſhing; and ſo an augmentation. When he ſaith; *I know mine iniquity*; it followes, *and my ſinne is ever before me*; which is more than knowing his ſinne; and ſo, an augmentation. When he ſaith; *Againſt thee onely I have ſinned*; it followes; *I have done this evill in thy ſight*; which is more than ſinning againſt him; and ſo an augmentation. When he ſaith, *I was borne in iniquity*; it followes; *and in ſinne hath my mother conceived mee*; which is more than to be borne

in ſinne; and ſo ſtill an augmentation: as likewiſe in all the reſt, if we run them over; which ſhewes the great haſt that *David* makes in his journey of Repentance; and therefore takes two paces at one ſtride; and climbes, as it were, two ſtaires at one ſtep.

A ſecond obſervation may be; that almoſt all the Pſalme thorow, but moſt apparently in the middle verſes. One deprecates the evill; and the next following obſecrates the good: One expreſſeth a deteſtation of his ſinnes; and the next following, an application of Gods Mercies; like a Gardiner, that with one hand, pluckes up weeds; and with the other, plants ſweet flowers. For, in ſaying, *Purge mee from my ſinnes*; he deprecates the evill; and pluckes up weeds: and in the next following; *Make mee to heare of joy and gladneſſe*; hee obſecrates the good; and plants ſweet flowers. In ſaying, *Turne away thy face from my ſinnes*; he deprecates the evill; and pluckes up weedes: and in the next following; *Create in mee a cleane heart*; he obſecrates the good; and plants ſweet flowers. In ſaying, *Caſt mee not off from thy preſence*; he deprecates the evill; and plucks up weedes: and in ſaying, *Reſtore to me the joy of thy ſalvation*; he obſecrates the good; and plants ſweet flowers. And by this, he ſeemes, as it were, to beſiege God round with his Petitions; and to hold him faſt with both hands as *Iaakob* did the Angel: that he may leave him no way to eſcape; and be ſure not to let him goe without a bleſſing.

Another

Another observation, may be this; that in all this Psalme, *David* arrogateth nothing to himselfe, but sinne and misery; lying wholly at Gods Mercy, for the remission of his sinnes; and so farre from any ability to satisfie for himselfe; that hee ackowledgeth in himselfe an utter disability, but to speake a good word; or but to thinke a good thought: and indeed, we may truely say; that all the spirits in the Arteries; all the blood in the vaines of this Psalme; are but blasts, and drops of the Antheame in Christs Prayer: *For Thine is the Kingdome; the Power; and the Glory, for Ever and Ever, Amen.*

FINIS.